# THE REVIEW AND EXPOSITOR

**Vol. IV.** **April, 1907.** **No. 2.**

## JAMES PETIGRU BOYCE.

An Address on Founders' Day at the Southern Baptist Theological Seminary, Jan. 11th, 1907.

By Rev. Lansing Burrows, D.D., Nashville, Tenn.

More than half a century ago, a lad of tender years was given a message to bear to a notable visitor in the city of Richmond. It was an invitation to fill the pulpit of the First Baptist Church upon the day succeeding. With no knowledge of the etiquette required, the lad stood in the porch of a hospitable home while the servant transmitted the desire of a waiting youth to see the visitor. So there came to the door at the bidding of a child the young Professor Boyce to hear how he was to be drafted into service for the Sabbath. The lad, grown to manhood, and having stepped over the threshold of declining days, is speaking to you with a vivid remembrance of the impression of the singular form and features and peculiar voice of the man out of whose life-blood this institution has arisen.

No one coming in contact with Prof. Boyce could be insensible of an unusual impression of his personality. His frame indicated a strong virility and his features a spiritual power that was as strong. The imaginative and speculative have associated with spirituality a feminine, mellow, dreamy cast of countenance to which they have given the descriptive word "spirituelle." That is not my conception. Some men have seen angels and they have

shivered in fear or fallen down as dead, so magnificent were they and even dazzling in repose. Holy purpose and devotedness to noble endeavor do not need the sad, sighing, far-away gaze indifferent to earthly affairs, with which the poets and painters have described them. My conception is different; for I would put a sword in the hand of an angel or else the shrill clarion . The youth stood abashed before this young man and felt the power of his personality, and when he made reply to my message, he laid his hand upon my head and addressed me as "my boy." That hour was the beginning of a loving loyalty unshaken by any circumstance and the lad turned grey and bathing in the sunset glow of a checquered life harks back to that simple word and loves to think that he is still his boy.

In the performance of this present task, the thought, with but one exception, will revolve upon the genius and mastery of James P. Boyce in the domain of theological education.

### THE IDEAL OF A YOUNG MAN.

Few men in their maturity realize the ideals of their earlier days. Warren Hastings, lying on the grassy slopes overlooking the ancestral manor of Daylesford, determined that one day it should be his own, and so it was. Daniel Webster, the child of the New England school-house, awakened the derision of his playmates by his declaration that he would sit in the councils of the nation, and so he did. These were exceptional men. They possessed the characteristics which enabled them to forecast their ambitions. We should be impressed that the greatest tribute we can pay to the mental powers of Boyce is that the ideal of his youth was realized in his life purpose. It is not given to many to comprehend the purpose and possibilities of their character. The most of us are dreamers in our early manhood. We are poets then, if ever; perhaps gentle idealists besaddened at the contemplation of ills that should be remedied or burdens

that might be transmuted into blessings. Our youthful ideals are vague, not lacking purpose perhaps, but lacking in practicality, magnificent in ambitious proportions yet centering about ourselves so that if we bring them not to pass they may never materialize so far as we care. Our ideals may be noble and ignoble at the same time. Noble in conception but ignoble because so wrapped about by selfishness that their execution is made dependent upon our own exertions. We taint them with our personal ambitions to make a name in the world. Those are the masters who with brain to clearly perceive have strong heart nobly to achieve. The many are like those of whom Thoreau has written, who in their youth get together the materials for a bridge to the moon and in their manhood use them wherewith to build a woodshed.

We may admit that the conception of a theological education based upon the methods which were peculiar to this Seminary and which have contributed to its immeasurable influence for good was not original in the mind of Dr. Boyce. They who have written of him and also of Dr. Francis Wayland announce this to be the fact. But it is not necessary that our ideals should be self-originated. What is so is apt to be tinctured with the germ of selfishness; like the ideals of Hastings and Webster, the former mounting the steeps of his ambition through cruelty, chicanery, and his contemporaries claim through dishonesty. It is nothing that an ideal should be suggested. It is that the forming brain shall be able to recognize its potency and perceive how it may be wrought into practical utility. Wayland never put into shape his conception of the education of the common preacher, although he had abundant opportunity. It would seem that it was cast aside by him as impracticable as it might well have been in the precise and frosty atmosphere of the New England intellect. Boyce made it his own by evolving the methods by which it could be put into execution and he must bear the palm for he has merited it.

We have never seen the like of a youth entering upon the third decade of life writing a thesis in behalf of the ordinary man who with limited opportunities, or none at all, desired to make full proof of his ministry; and especially a youth growing up not amid the privations from which so many of our noblest preachers of that day emerged, but amid the luxuries of a patrician home. No matter in what aspect we view this young man, the contemplation of these early years provokes astonishment. It was not a day when the patrician homes of the South sent forth men to stand in the pulpits of the common people. When gentle spirits did thus come from what we regarded as our aristocracy of birth, commingled with the aristocracy of wealth, they came with robes and liturgies and became bishops. Nor were there many of them. It is not meant to intimate that our nineteenth century preachers were of ungentle extraction, for that was not true. They came from a strong and sturdy stock but from the democratic fields, the circumscribed horizon of the farms or at most from the simple village life to which the wild excesses of the madding crowd had not penetrated. The group of my own boyhood city life produced but two ministers and they were the sons of ministers. The young man of material advantage sought the forum of the law or the practice of the healing art, and perhaps the most successful attained greatness through matrimonial alliance which involved far reaching acres. From a home of opulence, remarked for its culture and gentleness of refinement, maintained in its leading influence in a community in which mushroom and sham were quickly slain by the frost of scorn, came a youth with all the instincts of high breeding and endowed as richly as wealth and training could accomplish in any man, to bring to pass the ideal of an instructed ministry where there could not be the hope of a highly educated ministry.

THE CONDITIONS OF THE EARLY MINISTRY.

Consider the general type of the ministry of the South in the times of the youth of Boyce. It was moulded principally upon the severest ideals of the religious life. The exactions of the churches were severe. The least suspicion of frivolity or carelessness of demeanor or apparel was unfortunate to ministerial usefulness. Many of our best men were grave to the point of dreariness. Some of them were notable for stilted expressions and phrases which had come down to them with the sacredness of established use. As a child I was wont to be depressed when some of these excellent men came to the hospitality of my father's house. Not so marked, perhaps, in the pastors of city churches, but very noticeable in those of the rural sections, was the great reserve when they came in contact with their kind. At the general meetings I have seen them come walking in long lines, bearing their glazed carpet-bags and wearing long linen dusters, and patiently awaiting their assignment to homes of hospitable entertainment because otherwise their attendance had been impossible. But they were intense men, these who came up from the plantations and the hamlets. They had few great ideas and these they had absorbed from the leaders of prominence who had set the standard of orthodoxy. They had no libraries; or what books they had were likely to be Nelson on Infidelity, Baxter's Saints' Rest, and later on Theodosia Earnest or Pendleton's Three Reasons. When they did have theological writings, these were the discourses of Timothy Dwight, or Dick or Andrew Fuller. It required much effort to master them and not many did for the want of preparatory courses in elementary education. They were men of power, nevertheless. They carried the weighty influence of sterling character and blamelessness of life. They had a fervid address, for those were the days of the exhortation and not much learning was needed for that. Given a heart burning with zeal and suffused with love for the

souls of men and the exhortation would come like a torrent sweeping away the objections and hard-heartedness of the listener. The only defect in the admirable courses of training of the ministry of the present day that I can think of is the possible loss of the power of the exhortation which formed the principal portion of the sermons of the fathers. There was not much exposition of the Scriptures but rather practical remarks growing out of the text followed by strenuous appeal to men to be reconciled with God. It was that kind of a ministry that swept the rural sections. The Baptist strength was demonstrated in the country churches and the fruitage gathered in the annual "meeting of days" was abundant. The towns and cities were in the main neglected. There were not enough of erudite and polished men, of the stamp of the elder Brantly and the elder Manly and Richard Fuller, to supply the need. These were the exceptional preachers. But of whatever class, there was not one who would have appealed to the risibilities of his congregation by amusing anecdotes, nor was there one of them who knew how to manage a magic-lantern or to conduct a cantata wherewith to insure an evening congregation.

Behind them stood a solid, grave, earnest people with strict conceptions of the serious duties of religious living. They ran in a groove. The younger preachers were enjoined to follow closely the precedents set by the elders. They were to affect similar intonations of voice, methods in pulpit management as in the lining out of hymns, and even personal appearance. I can remember a time when it would be fatal to a minister's influence to wear a moustache or to part the hair in the middle and extremely perilous to wear a high silk hat.

The standard of piety was extremely high. The worldly amusements of the present were not so much as to be mentioned even in large cities. In my own day a young man who attended upon theatres was practically disgraced if he was the child of pious parentage, and if he was not,

was esteemed of but little value. One might as well have expected an infectious disease to be deliberately introduced into the home as hospitable reception given to a public entertainer. The evening revels were sedate and ended long before the midnight hour. No young woman would think of permitting the contact of the modern dance. Cards were for gamblers and the degraded. I fell into a reminiscent mood on the reception of a prized letter from a venerable friend of Boyce and sought to extract his meaning when he wrote that his recollection was that "Boyce and Allen Tupper were considered two of the wildest boys in Charleston before they were converted." I know what wildness meant when applied to the youth of that period. It was more the absence of a grave, steady, almost mirthless life. The mercurial temperament, restless in its desire for entertainment, pageantries, excitements, preferring the stirring romances of Sylvanus Cobb to the drearyMoral Tales of Maria Edgeworth; who as the down sifted gently on the upper lip felt desire to abandon the pew of father for that of the father of another and who at times preferred to stroll in gentler company than immediate return to the Sunday dinner, was in danger of being esteemed a scapegrace. The lad whose demeanor was not shaped upon the pattern of a typical deacon was apt to be considered wild, and grave shaking of the head prognosticated the coming of dire evil. I think I know wherein Boyce's reputation for wildness consisted, especially in the light of the simple remark of one of those sweet, gentle sisters in his home, at the time of his conversion, that he had not been as bad as the rest of the children.

The increasing culture of the town and city life demanded a different type of minister; not a better, for there could be no better, but more adapted to the increased general intelligence. The age of literary activity was setting in. A broader scope was given to the thought of the average man. New questions were propounded in their circles. Insidious heresies were beginning to show

themselves, grieving the saints and calling for abler defenders of the accepted dogmas. There was a revival of collegiate learning and more men sat in the pews who were able to think logically. The strangest thing that happened was that the young man in the wealthy home in Charleston should have grasped the solution of the problem. Wealth breeds exclusivism. It affects an air of indifference to what it terms the common herd. The crudeness of ignorance grates upon it. The want of polish bars the door against entrance. It perceives no attractiveness in mediocre ability and limited powers of graceful interchange. If ever God raised up a man to meet the conditions of an altering age, he raised up James P. Boyce. It was as notable a call as that given to Saul of Tarsus. It was not strange that there should have been pious, earnest, devoted men to see the difficulties and sigh for some solution of the problem, measuring the situation in the light of their own restricted opportunities. But that a youth, with all the world before him where to choose, the darling of an ambitious father who longed to see his son grace the bench or mould public opinion in statecraft, for which he was singularly fitted; with all the temptations that his surroundings presented to fix his name in the annals of his country, for troublous times were impending; that such a youth should devote his talents and wealth to the uplifting of his struggling brethren in the ministry is to be interpreted only as we interpret the Providence of God in the call of Moses and Saul.

The conversion of Saul of Tarsus was followed by a great consecration and a deathless zeal. I can trace a similarity in the conversion of James P. Boyce. Let that remarkable correspondence of his, immediately following his entrance into the Christian life testify. On his return journey to college tarrying over the Sabbath and observing the Lord's Supper in a strange church, describing his meditations upon the death of his Redeemer; joining a religious society in his college at once; entering into the promotion of a revival among his fellow students;

taking a class in the Sunday school; reading with appreciation the Foreign Mission Journal; convincing a semi-skeptical classmate of the divinity of Christ and leading him to a saving hope; and then his final determination to prepare himself for the ministry, "the only subject," he declares, "in which I could have any interest."

### THE SEMINARY AND ITS RENAISSANCE.

The need of a theological seminary for the great stretch of our Southern country was recognized by the fathers before the day of Boyce. Efforts to supply the need were made through departments or chairs in many of our literary institutions. Here, in connection with studies in the liberal arts, young ministers were afforded a partial course in Systematic Theology; but for a thorough curriculum covering all the phases of theological enquiry there could be no provision. Our colleges had arisen from the desire to afford a better mental equipment for the ministry and the creation of a religious atmosphere in the prosecution of general learning. The only seminaries were in the North and they were not numerous. Comparatively few in the South availed themselves of their advantages. The institution at Princeton was perhaps the more largely patronized. As early as the date of the founding of our Convention the constitution of a seminary was discussed, but after the plans and methods then prevailing, furnishing a thorough theological education to men who had first pursued a full collegiate course elsewhere. The plans of Dr. W. B. Johnson contemplated the concentration of the seven instructors in theology then working in as many literary institutions at some central point. When the plans crystallized into something practical the young man Boyce startled the friends of theological education with an entirely new proposition. It was contained in his inaugural as professor of theology in the Furman University, which paper was entitled "Three Changes in Theological Institu-

tions," and which opened the way for men having only a common English education to obtain such theological information as they were prepared to receive.

All this is common history and is ready to hand for any enquirer. It is not necessary to dwell upon them, nor the encouraging reception of the new seminary, nor the sad years when the war swept away its endowment and left it stranded. The Seminary received its second birth amid the pangs of a fearful heart-travail. The noble soul of Boyce declared that the history of those days had not been and should not be written. Not in his day, perhaps, but it ought to be written, nevertheless, if only to be hidden away until the historian of the twenty-first century comes to treat of the stirring events of the rehabilitation of the Southern Baptists. In the glow of that golden day, when men shall be willing to accept the truth, enfranchised from prejudice and unaffected by inchoate and superficial acquaintance with learning, the history of those days should be written, as Motley revealed to an enchanted world the uplift of the Dutch people through tears and blood.

The eloquent Tichenor once exclaimed in an animated address that no great cause throbbed into virile life until it had been first crucified and arisen again under the mighty hand of God. When men saw new light in the domain of art and literature and better ideals emerged from the buried fragments of a careless age, they spoke of it as a Renaissance. We may apply that term to the Seminary. It had been exposed to crucifixion by the mad passions of men as they contended upon gory fields of battle. And in its nakedness, there were not wanting men to wag their heads and poison the air with mockeries; and there were some who would have rolled a great stone before its sepulchre and sealed it with the stamp of their disapproval. When in despite of obstacles the Seminary in all the radiance of its resurrection came forth, there were invented tales to be put in the mouths of adversaries that were as complimentary to their judg-

ment as the tale which the Roman guard was bidden to relate.

NOBILITY IN THE PRESENCE OF OPPOSITION.

We look back upon those days with calmness, gentle and considerate of human infirmity, in view of attained results. But we ought to remember that while opposers argued, criticised, complained, Boyce and his coadjutors wept and prayed. The strengthening angel is always found in a man's Gethsemane. The praying man wins. In human history there is to be found in every great crisis a Nehemiah to defeat his Sanballat by a great cry into the waiting ear of God.

The opposition to the Seminary was serious enough. It would interfere with favorite projects and the suggestions of selfishness are very potent. The largeness of its financial demands appalled men who had been accustomed to give unto the Lord that which had cost them nothing. The newness of the scheme did not appeal to some who claimed that a strict following in the steps of the fathers was of divine ordination. We boast of our denominational independence. Baptists have always been chary of their freedom. But it is a perilous thing to possess an unsanctified liberty. It would be useless. even if it was desirable, to infringe upon our denominational rights. But it would be better if we understood more clearly the Epistles to the Corinthians. When independence is conjoined with prejudice good men suffer and noble spirits are forced into the dust of the arena. We do not find it easy at all times to distinguish between the Lord's cause and our interpretation of it. We talk grandly about God being on our side when we might be more concerned to know if we are on God's. Nothing was ever heard of the men who, fearful and afraid, returned to Mount Ephraim. Meroz is but a name unknown apart from the fact that it came not up to the help of the Lord. It was manly in Boyce to say that the history of the renaissance should not all be written. Yet it was

that very history that sublimated the man's character, developing his heroic determination and that crowned him with the laurels of a Christian victory, embalming his memory in the future years when those who opposed shall be as Sanballat and Meroz—nothing but names.

There were days when it was almost pitiful, when strong men bowed themselves to hide their welling tears, feeling their inadequacy to meet the demands of a mighty cause. Oh! those pleadings for the Seminary—shall we of the older class ever forget them?—the voice broken with sobs,—the gaunt features struggling to chase away the cold, creeping shadows of despair—the awful stillness that settled upon the councillors and the solemn dispersing beneath the dripping clouds of disappointment. Yet the man Boyce stood courageous. I can recall but one occasion when he seemed to falter. It was in the Convention at Nashville in 1878. His voice broke in an intense appeal, for he had come with a heart wrung at the intellectual defection of a beloved colleague for whose restoration to correct views he declared that he would sacrifice his right arm. The day was dark and the Seminary was floundering in the tempestuous seas. New occasion of criticism had been given to the opposers by the event which had pierced his soul. The burden bowed him down, but it was but for a passing moment for presently his voice rang out clear in his picturing of this day of achievement. The prophet eye had caught the gleam of the coming day. They that were melted by the tears of Broadus were reinspired by the courage of Boyce, and the Seminary was materially aided.

Dr. Boyce had maintained a position in his relations to the Convention that while regarded as singular, must be claimed as logically correct. As a statesman he would have been classed among those strict constructionists who have made the history of Southern statecraft luminous and honorable. The Seminary was in no sense an offshoot or creation of the Convention. The constitution of that day could not be construed as

either favoring or opposing the question of Christian education. It was drafted to meet emergencies which had arisen in the complications of our missionary enterprise. The Convention was set to the evangelization of the nations and while other enterprises might well appeal to the judgment of its constituents as desirable and praiseworthy, there was no place provided for their parliamentary consideration. In agitating the establishment of the Seminary the meetings for consultation were held during the sessions of the Convention for sake of convenience, but never as part of that body. That was the opinion of the great leader, Wm. B. Johnson, and Dr. Boyce was an apt disciple of the school founded by his predecessor in the chair of the Convention. So that not until after the War and the dreadful days that followed do we find Boyce and Broadus pleading for sympathy and material help. Dr. Boyce excused this as an irregularity born out of impending peril. Yet true to his conviction you shall find the man in the Savannah Convention of 1861 opposing measures expressive of sympathy with the cause to which the best and noblest were devoting their life's blood and material means. Dr. Boyce on several occasions found himself confronted by serious opposition in his claim that as a body the Convention had no constitutional right to take notice of extraneous matters no matter how worthy they might be of praise and commendation.

So it was that in the last year of his life he rose to a sublime height in the maintenance of his conviction that the Southern Baptist Convention had a specific work and call that if worthily heeded would demand all its attention and occupy its time. The opposite view had been gaining from time to time. Men with peculiar views sought to have them aired before the body. All manner of devices and propositions were entertained through a mistaken conception of courtesy. Sometimes influenced by eloquence or favorable endorsement of respected brethren the Convention had registered opinions

upon matters not germane to its constitution. No body was more favorably disposed to the great temperance reform; yet it seemed to some that a great body like that could not afford to lose an opportunity to go on record. Animated discussions upon a subject upon which all were agreed consumed much time. The questions for the consideration of which the brethren had traveled long distances and at much expense were relegated to brief spaces of time because of discussions upon a theme in which no one held a dissenting opinion. Three years before, in the Convention of 1885, much time had been consumed at the most valuable point in considering the question of divorce, in which the Convention at its afternoon session rescinded all it had agreed upon in the morning session. The parliamentary view of Dr. Mell, so long the model of courtly efficiency in the presiding chair, was as expressed by himself to me, to ascertain what the brethren wished and to help them to attain it. Dr. Boyce was cast in a different mould. He would have expressed his opinion of parliamentary duty as requiring the brethren to confine themselves to the business in hand and to fulfil the trust that had been committed to them and accomplish the object of their coming together, and he would hold them firmly, yet courteously, to that work. While there seemed to be no especial reason for the formulation of any new opinion favorable to the spread of temperance, since in Mell's time the record was ample, the Richmond Convention was called upon for a special purpose to express itself with an unusual emphasis. The resolutions were declared by Dr. Boyce to be out of order since the constitution did not provide for the discussion of the subject. Then arose a contention that was exceedingly painful to the friends and lovers of the old hero, who with his face drawn by the tortures of the disease that within the year was to lay him low, with his characteristic courtesy and courage maintained himself against a veritable onslaught. It was again the man with

the rapier contending with the man with the bludgeon. There were men who claimed to have within their veins the blood of the cavaliers who stung with an assumed courteousness and poisoned with a pseudo-gentle demeanor. With their boasted powers of elegant Addisonian English they aspersed the sincerity of their president. The lapse of twenty years has not effaced my recollection of that strong, sad, wan face, immovable in determination, but plainly smitten with an unutterable grief at the animadversions of wild and intemperate men. The Convention sustained the chair in the point of order but so implacable were some that they were led to question the accuracy of the count, one of them on the ground that everybody within the building should be considered as vitally interested.

### THE HEIGHTS ATTAINED.

The lesson of the life of Boyce ought to be easily mastered. The keynote of his noble life was courage. They who build the great triumphal arches must first go down into the dark, damp earth. They that shine with the martyr's lustre must keep step with the suffering, for in the fiercest forge they must furbish their swords, coming tear-bathed unto the serene heights.

"Heart-strings sweetest music make
When swept by suffering's fiery fingers,
And through soul-shadows starriest break
The glories on God's brave light-bringers."

He rose through suffering unto the heights. If ever seed cast with careless hand upon the barren highway finds scant lodgment where it may burst in blushing crimson upon the edge of foot-pressed dust, much more the flower of noble purpose flashes in the grandeur of the prepared garden. Drawing nigh the half-century of this institution, profoundly moved by its vast possibilities

and the immeasurable blessings which it has already distributed, we who know the checquered history of the past may be indulged the loving, grateful thought of the hero in the desperate struggle. Men rise by the mastery of that which is under foot—by the deposition of pride, the throttling of passion, the vanquishing of fear.

"Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart and the vision falls
And the sleeper awakes on his pillow of stone."

The prophetic utterances have been fulfilled. In the glow of the morning that chased away the departing shadows of the long and weary night, he laid him down in exile amid the breezes of balm and the purple haze of Southern mountains, stepping from the golden paradise of earth up to the glories of the heights beyond. May I quote from the notes of an address which I was permitted to make while the precious body was borne upon the heaving billows of the sea to its quiet sepulture?

"The question has been frequently raised, Who shall take his place? The answer has come from the very shadow of the great buildings on Broadway in Louisville, pertinently and truthfully, No one. He leaves no place to be filled. If ever man died triumphant in the thought that he had finished the work that had been given him to do, that man is he whose last slumbers are rocked upon the bosom of the sea today. The Seminary is no longer an experiment. There is no threatening of an uncertain future. With the influential pulpits of the South graced by men who shall be the flower of its quiet toil, the opposition born of ignorance and prejudice will die in obscurity. Out of the ranks of its accomplished alumni many a brilliant mind will be drafted to teach within its forum. It will no longer need the voice that grew tremulous in pleading for it nor the frame that failed from incessant toils in its establishment. The work is done

and will stand through enduring time the monument to a noble man's heroic faithfulness."

And so has it come to pass.

Young men, "morituri salutamus." From the life of this man learn to

"Have hope! Though clouds environ round
And gladness hides her face in scorn,
Put thou the shadow from thy brow:
No night but hath its morn.

"Have Faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

"Have Love! Not love alone for one,
But man, as man, thy brother call,
And scatter like the circling sun
Thy charities on all.' '

# THE POSSIBILITY OF MIRACLES.

NOAH K. DAVIS, PH.D.

UNIVERSITY OF VIRGINIA.

There are very many intelligent and educated people who doubt the possibility of a miracle. Of these the great majority, perhaps, from indifference or out of respect for Christian belief, rarely or never express the doubt; but it festers. When expressed it often takes the form of a positive denial of possibility. This makes its appearance in literature, and especially in what may be called semi-religious literature, as in the *"Leben Jesu"* of Strauss, the *"Vie de Jesus"* of Renan and the *Robert Elsmere* of Mrs. Ward. This positive disbelief is also distinctly avowed by some Philosophical Schools, as by the Comtists of France and England. Moreover the doubt and denial is often outspoken by Physicists, principally by those who have not studied closely the fundamental principles on which all physical science rests, or who do not recur to these principles in their consideration of this matter. This imposing array of unbelievers and the haughty attitude assumed in these days by Philosophy and Physical Science in disregard of the claims of religious doctrine and the historical verity of Scripture, troubles the minds of many Christians, and therefore calls for special and thoughtful consideration.

If an avowed disbeliever be asked why he rejects miracles, let us say those of the New Testament, his answer would likely run about thus: A violation of Natural Law is impossible; a miracle is a violation of Natural Law; therefore a miracle is impossible. This very simple reasoning he seems to regard as unanswerable. If the objector be a Deist, to him it might be said: You reject the Scriptures, but you believe in God, and with God all things are possible. Perhaps he would reply: Very true;

but the laws of nature are God's laws; He enacted them. Surely He will not violate His own laws; for in His perfection, He is self-consistent, and therefore a miracle is morally impossible, which in this case is equivalent to absolutely impossible. This sort of reasoning, when failing of conviction, is nevertheless calculated to inject doubt and give trouble.

Now let it be observed that the famous and familiar phrase: "A violation of natural law," on which both the foregoing reasonings turn, is not at all clear in its meaning. Natural law, or a law of nature, is only a generalized statement of the orderly action of physical forces, its universality being justified by their strictly invariable uniformity of action. Hence the supposition that, at any time or under any circumstances, the play of these physical forces among themselves does not conform to the law, is a contradiction of its strict universality; which is to deny that the law is truly a law. The supposition of a deviation from established order, as expressed in a law of nature, is therefore incredible and indeed inconceivable. In case of the law of Gravitation, for example, that every particle of matter attracts every other, it is impossible to conceive of a deviation or a failure, or a so-called violation, without giving up the law. The law of the Conservation of Energy, that during the interaction of natural forces within a given system, effecting changes in its members, there is to the system as a whole neither gain nor loss of energy, is now so thoroughly established that no physicist will allow the possibility of an exceptional case; and indeed, metaphysically viewed, an exception is inconceivable. It is true beyond all question that the notion of a violation of natural order or law, in the sense supposed, is absurd. The Duke of Argyle, in "*The Reign of Law,*" and Professor Drummond, in "*Natural Law in the Spiritual World,*" and others endeavor to save this point by supposing that there may be some unknown higher or wider law, which would include the exceptional case. But this is to abandon the

known law for one unknown, which is unscientific and cannot be allowed.

Let us avoid confusing the vague, obscure and even senseless phrase, "a violation of natural law," with the notion of the interaction of natural forces. Natural forces often co-operate, but also they often, very often, counteract one another. In navigation an adverse wind counteracts the propelling force of an ocean current, and so retards the ship. Forces often neutralize one another; as the weight of a vast rock is neutralized by the resisting earth on which it presses at rest. Examples lie on every hand, and are familiar to everybody. But nobody ever thinks or speaks of such counteraction as a violation of natural order of law. The distinction is simple and clear, but is not always observed by thinkers and writers. The counteraction of forces, an important feature in the present discussion, is in no sense a violation of any law; but, on the contrary, operates strictly according to law.

It is evident, however, from the use made of the lame phrase, a "violation of natural law," in the reasonings cited at the outset, that the violation is supposed to be accomplished by the interference of the energy of a Will, acting upon and among the physical forces. Well, does this implied supposition remove the obscurity of the phrase? Indeed we all know, very clearly and distinctly, what is meant by a violation of a moral law, e. g. Thou shalt not steal. For a moral law is a mandate, addressed to a will capable of obeying or disobeying; and to disobey the mandate is to violate the law. Moral law is expressed in the Imperative mood, and is imposed by authority previous to the voluntary act. But natural law is a very different thing. It is not mandatory, not addressed to a will but simply to intelligence, e. g. the Law of Gravitation and the Law of Conservation already cited. Natural or physical law is expressed always in the indicative mood, is subsequent to the facts indicated, and, as already said, is merely a generalized statement of their universal and invariable order. The notion of

a violation by voluntary energy is obviously brought over from moral law, and attributed to natural law with which it is utterly incongruous. The notion of obedience is often, in like manner, carried over to natural law, and we hear of the perfect obedience of the planets to the laws of motion and gravitation, which is commended for imitation in human conduct. But this is wholly inept. There is no obedience, for there is no alternative. The notions of obedience and of violation are equally incongruous to the notion of natural law, and can be applied to it only by a somewhat strained metaphor.

It is thoroughly familiar that voluntary energy does interact with the various forms of physical energy, for such interaction occurs at every moment of active human life. A child tosses a ball upward and catches it on its return. This apparently simple event is really exceedingly complex, defying a complete analysis by the psychologists and physiologists. The playful will of the child brings into action select brain centres. These propagate nervous energy to the corresponding muscles. The ball flies upward in opposition to gravitation, which, on its return, is again counteracted in the catching. In this play there is much that is inexplicable. Especially, how does mind act on brain; how does voluntary energy become transformed into physical energy? The question *how* inquires for a means or medium. But so far as we know there is no medium affording explanation. We know the fact beyond all question, and it seems to be ultimate and not more mysterious than the transformations of physical energies, one into another. Yet no one ever thinks or speaks of the tossing of a ball as a violation of natural law, or even a deviation from the order determined by its antecedents. To think of it or speak of it as supernatural would be absurd.

Thus Man has at command of his will certain muscular movements, by which he can move things from place to place, or counteract their motion. This, as Bacon first observed, is all that he can physically do; yet by this

power alone, intelligently used, he tunnels the Alps, builds cities, wraps the earth with iron, and in general produces results that never would come to pass under the action of natural forces alone. By the exercise of his voluntary energy through his muscles, he is enabled to co-operate with, or to counteract, the various forms of physical energy. But observe, again, that such interaction either in co-operating or counteracting, is in no sense a violation of the laws of physical energy, nor does it ever supersede them, but simply modifies the physical action by the introduction of an extraneous force, to-wit: the Energy of Will. No human power can violate a law of nature. It often produces disasters, but disasters of all sorts are in strictness physically legitimate, whether it be an earthquake's ruin, or the designed burning of a city by incendiaries, or the wreck of a vessel due to a mistake in steering, or a deliberate suicide. Such events are extraordinary in the sense of being infrequent, but are never classed as supernatural.

It seems, then, from the foregoing statements, that we hold, with the unexceptionable strictness of the most rigid physicist, to the doctrine of the fixed, invariable and inviolable order of nature as expressed in natural law. Moreover, we hold that the intervention of the energy of the free will of man among the purely physical forces, while it modifies their action and results, does not affect this fixed invariability. Because, however, of the objectionable phraseology in which the doctrine is usually clothed, and because of the apparently infinite variety, superficially viewed, in natural and human events, it is needful to examine the doctrine more closely and point out more exactly what is meant by the fixed, invariable and inviolable order in these events.

Every change, that is to say every event, in the world of things and men is determined without alternative to be just what it is by immediate causative antecedents. The cause of a change or event is the aggregate of all its immediately conditioning antecedents. The foregoing

is a statement of the universal, unexceptionable fact of causation, which is the fundamental fact governing the material universe. The principle resolves into two axioms which it is impossible for the intellect of man to reject, they being intuitively true. First, the axiom of change; every change or event is caused; and second, the axiom of uniformity: Like causes have like effects. The reverse of the latter is also intuitively true, but does not especially concern the present discussion. Upon these axioms all the activities of mankind are founded; all interpretation of the past; all forecast of the future; all explanation of the manifold changes in the material universe. They therefore constitute the ultimate basis of all physical sciences, and are the formal and ultimate principles of all the laws of nature, and of the economics of society. It is true that the choice of a will between possible alternatives is free, but this, not being a change in itself, does not constitute an exception, since it alone does not come under the category of causation.

Let us consider for a moment the axiom of uniformity: Like causes have like effects, as the basis of all physical science. It expresses formally all that is meant by order in nature, and when applied to a series of observed facts, justifies their generalization in the form of a natural law. The fall of an apple, the whirl of a planet, the arrangement of geological strata, and the growth of a forest (the energy of vitality being one of the causative antecedents), are natural events, and we expect the like result in like cases with the utmost confidence in conformity with the law. But, be it observed, natural law thus evolved will not account for driving a nail with a hammer, or for the growth of a city. In these and like cases, human voluntary energy intervenes among the natural forces and contributes to the event, and becomes an important and essential part of the cause which, be it remembered, is the total of the conditioning antecedents in their entirety. The human energy thus intervening co-operates with the physical energies, or modifies or even nullifies them by

counteraction. Now again, let it be observed that this intervention, even in the case of extreme counteraction, is in the strictest sense in accord with the axiom of uniformity; for any like intervention at any time or place will produce like effect. It is very possible for the intervention of human energy among natural physical energies greatly to vary the effect; but it is utterly impossible for such intervention, involving even extreme counteraction, to produce an effect other than what the like causative antecedents always have and always will produce, thus conforming to the axiom of uniformity.

It is quite manifest that, beside those events which occur in inanimate nature and invariably conform to law with absolute uniformity, there is another class not usually regarded as natural but as artificial, in which the energy of animal and especially of human volition plays an essential and perhaps an overruling part among the antecedents; as, for instance, in the building of a city or the tossing of a ball. Also it is manifest that, in these artificial events, not only is there no violation of law, but they conform strictly to the fundamental principle of natural law, the principle of uniformity that like causes have like effects. Hence no one ever speaks or thinks of them as violations of law, or even as exceptional in the general order of the world.

There is, however, still another class of events of which we have historical evidence, particularly the Biblical miracles, which are apart from either of the classes already mentioned and are rightly accounted supernatural. This term "supernatural" stands greatly in need of accurate positive definition. We use it here without attempting such definition and in its usual negative sense as qualifying events which are not explicable by natural physical causes, nor by any intervention of human agency. Such events are therefore usually attributed to higher mystical powers in conflict with and overruling the other causal antecedents.

The argument now before us, let it be remarked, is not for those who profess pantheism or materialism or any other form of atheism, philosophical or brutal. It is rather for those who believe in a personal God, as Creator and Ruler, but who, without much thought on the matter, are inclined to doubt or even to disbelieve, "under the light of modern science," in the possibility of a miracle. Also it is for the avowed deist who rejects the holy Scriptures on this ground, and for the physicist who limits himself to his narrow field and arrogantly denies the supernatural. Let us seek to know what is meant by the term "miracle" which, though very familiar, also stands greatly in need of accurate definition. A miracle is a supernatural event, consequent upon the intervention of divine energy among its natural antecedents, co-operating or colliding with them and becoming an essential and overruling factor in the total cause. This is not what is usually called a popular definition, but it correctly comprises and unfolds the essence of the term, and is applicable to the biblical miracles generally. We cite especially: Water made wine, Cleansing a leper, Stilling a tempest, and Raising the dead.

In order to be clear and to argue the question pointedly, several observations are perhaps needful. Let it be noted, then, that in this strictly logical conception of a miracle, there is no infraction of any recognized natural law, no disregard of scientific doctrine, no deviation from the great principles that underlie all true science ancient and modern, and which regulate the whole practical world of men and things. A miracle has a cause, a fully adequate cause; for what may not divine energy do, either alone or in combination with natural forces? Moreover, the fundamental scientific axiom that like causes have like effects is perfectly consistent with the miraculous. Were there today a tempest on the Lake of Galilee and should the divine energy of Jesus again oppose the warring elements, instantly there would be peace and calm. No believer in the first event can possibly doubt

this, for like causes have like effects with absolute certainty. This uniformity characterized the oft-repeated healings and the raising of the dead.

In the next place, let it be noted that the conception of the intervention of spiritual energy and its combination with natural forces is not at all new. Indeed to every man it is a most familiar experience, occurring in every voluntary movement of his limbs. Now if, with his small power narrowly limited to moving things from place, he is able to accomplish the wonders that are changing the face of the earth, what may not divine energy in similar combination accomplish by its unlimited power?

Should it be said that such combination especially at a distance, as is apparently the case in many miracles, is incomprehensible and therefore incredible, we reply that the same occurs among natural forces. The earth compels the moon to move in an orbit. How? I know not, and Newton did not know. But we all know that it does do so. How do I bend my arm? I know not. I will to bend it and it bends. What nexus there is between mind and brain, between will and nerve, so that the action of one becomes the efficient cause of a change in the other, we know not and no physiologist can tell us. These facts are incomprehensible, but they are facts beyond all question. Since these facts are credible in the highest degree, surely we may believe that divine will may combine with natural forces, overruling them, although indeed we do not know how. The analogy between the two cases is so close and strong that they are equally credible.

Finally we re-state the important truth that the principle of causation is the universally governing principle of the world of things and men. The axioms by which it is fully expressed have also been stated and been the subject of sufficient comment. It has been pointed out not only that they are the basis of all physical science, and so the essence of all natural law, but also that the practical conduct of all men at all times is in accord

with them. There is no explanation of past events, or forecast of those future, but by virtue of these axioms, especially that of uniformity, as fundamental in every case. The world is built that way. Now we who here speak and are spoken to are theists. We hold that God made the world, and made it thus. Moreover he has always governed it, and still governs it, by the principle of causation. Our faith in this principle is unconsciously unlimited. Every lesson drawn from experience is based upon it, and every device in the ordering and furtherance of our well-being. Otherwise there would be nothing for us in the world, and human life would be impossible. The uniformity of nature is the faithfulness of God. In the miraculous events recorded in the Scriptures, He has never in any case deviated from it or contravened it, but in every case has supplied an adequate cause for the event, a cause which if ever repeated, would reproduce the event always and with the strictest uniformity. How shallow then the saying that a miracle is impossible becuse it is a violation of natural law; for it is now surely evident that it strictly conforms to the basic principle of all natural law. Still more shallow is the saying that in a miracle God violates His own established laws, which is morally impossible. Truly it is morally impossible, indeed absolutely impossible. It clearly appears, however, that He has never in any miracle or in aught else been unfaithful, but has strictly conformed therein to His immutable ordinance. Surely the biblical miracles are possible and credible.

To deny this conclusion, on the ground that it is illogical and unscientific, would stultify the recusant; for, in the enlarged and legitimate view we have taken of conformity to the fundamental axioms of science it is rigidly logical and scientific.

# THE CONTRIBUTION OF SUNDAY SCHOOL PEDAGOGY TO SPIRITUAL EQUIPMENT.

THE INAUGURAL ADDRESS OF REV. BYRON H. DE MENT, D.D., AS PROFESSOR OF SUNDAY SCHOOL PEDAGOGY IN THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY., OCT. 1ST, 1906.

No department of human life has been more deeply affected by the modern revival of general culture than that of man's religious nature. The kinship of mental and spiritual training is receiving a new emphasis born of growing interest in men as our fellow-beings and in the Bible as the Word of God.

In response to the educational and religious needs of the hour, the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., and the Trustees of the Southern Baptist Theological Seminary, Louisville, Ky., have with rare insight into the economics of the Kingdom of Heaven, wisely and heartily co-operated in the establishment of a chair of Sunday School Pedagogy in the Theological Seminary, which has the double honor of being the first to dignify the Sunday School enterprise with a distinct professorship and of matriculating more students than any other exclusively theological institution in the world.

The establishment of a new chair is not to be construed as a reflection on the old regime. It is in reality a worthy commendation. Present enlargement is the tribute progressive sons pay to noble sires. It is the fruitage of good seed wisely sown by hands that are still. Stagnation is a sinful reflection on the fathers' toils and tears; we do them honor only when we perfect their plans. Their well-begun, yet incompleted enterprises, call for heroic progress, both out of respect for their memory and out of regard for our opportunity.

In the Sunday School, as elsewhere, the problem of efficiency is largely a problem of leadership, and the secret of leadership is equipment. Teachers are no less leaders than warriors; only they train minds rather than maneuver troops. The historic adage that "Waterloo was won at Eton College" is a tribute to the practical efficiency of noble teaching.

There have never been enough mind leaders and character moulders in the world. There will never be a superfluity of faithful preachers and well equipped Christian teachers. The call of God and of every age is for the best equipped men and women to lead effectively in their respective hemispheres that all human forces may vigorously and constantly co-operate in the fulfillment of life's noblest mission.

The need of well prepared men to do the work to which life's myriad voices call is both profound and universal. There is a general shortage in the highest idealism and noblest realization. Hundreds of vocations are crowded only at the bottom. Equipment not only increases capacity for service, but multiplies the possibilities of employment.

Recently a wealthy corporation said: "We are looking for four men to whom we can afford to pay $25,000 a year to superintend the moulding of iron." There is a far greater need and a higher reward, though given in a different coin, for men who are skilled in the divine art of moulding character. Superintendent Brooks, of cultured Boston, says, with intelligent candor, that "the essential school problem is to improve the quality of the teaching force." This penetrating expression might with singular propriety come from the lips of a twentieth century Sunday School Superintendent, for the need of better teachers is co-extensive with the teaching process.

Our day is placing new emphasis on ability to serve. The best agents are wanted by every corporation, the best lecturers by every university, the best pastors by

every church, and the best teachers by every Sunday School. Men who are a signal success have a score of places ready for their acceptance, while the same positions are eagerly sought by a hundred men whose efficiency is in the subjunctive mood.

It is evident then that the need of better equipment is not confined to the domain of practical Christianity, but is a patent reality in every department of human activity.

A great musician being complimented on the natural ease of his performance, said that his present talent was nature plus eight hours' daily practice for fifteen years. The seemingly extemporaneous peroration of one of Daniel Webster's orations elicited words of highest commendation: "Yes," said Webster, "it was an instance of spontaneity, backed by three days of hard thinking." No expert thinks of his technical training while executing his designs. The orator is oblivious of grammar, rhetoric and elocution while perfectly obeying their laws, and the teacher does not consciously study psychology and pedagogy while employing their helpful principles in the rational development of the mind. Without military science Wellington could never have won Waterloo, yet on that decisive battle-field he was unconsciously practicing the art, whose fundamental principles he had mastered.

The best work is done under the stimulus applied to native talent.

One of the master painters in giving his experience enunciated a principle worthy of universal recognition and adoption. "Yes," said he, "I paint under inspiration, but in the meantime I study hard that I may be able to paint when the inspiration comes."

Teachers, like preachers, cannot be manufactured. Our Seminary will never be a place where pastors and Sunday School teachers are made to order, but is henceforth to be a center where both preachers and teachers are developed into greater efficiency. Schools do not make

men, but they do mightily help men to make themselves. Time taken for preparation is wisely spent. It enables men to accomplish the otherwise impossible, to do more in a short time with greater ease, less friction, more reserve power. That Sunday School pedagogy will make a perceptible and valuable contribution to the spiritual equipment of those guided by its principles is the design of this lecture, to establish, to illustrate and enforce.

Sunday School pedagogy is sane educational psychology applied to the teaching of religious truth in the Bible school of the local church. It is guided by the philosophy of education, aided by the history of teaching and moulded by the methods of Jesus. Spiritual equipment is conformity in thoughts, feelings and actions of men with the wisdom, goodness and movements of God.

Properly interpreted and applied, Sunday School pedagogy may contribute to spiritual equipment in at least three general but significant ways. First, by creating the highest ideals; second, by formulating the wisest plans; third, by executing the noblest program.

First, then, is the contribution of Sunday School pedagogy to the creation of the highest ideals of life and labor. A man's ideal is his highest conception of life and duty. He never reaches higher than he aims. Life's firearms usually shoot under the mark. Man never abandons his ideals, neither does he overtake them. Ideals are the headlights to life's engine, and however swift the locomotive they always cast their gleams ahead toward the ever-nearing destination. They make the track luminous, revealing danger and contributing to speed and safety.

I. Ideals may be varied in type, therefore considered as emotional, intellectual, volitional and sociological.

(1). The emotional ideal of Sunday Schools prevails where exhortation and stirring appeals characterize the services and fervent evangelism is the absorbing aim. Spiritual enthusiasm, forgetting for a time her kinship with knowledge, is given the seat of honor, and the heart

is made a bond slave of the head. The Sunday School as a mission force here reaches its popular climax, and we are prone to accept demonstrative professions as guarantees of permanent spirituality.

A revival of feeling must be followed by a revival of learning. Even in an uncultured mission locality the Sunday School teacher is more than an exhorter. The Scriptural lessons are not to be a series of effervescent appeals, each bearing a marked resemblance to its predecessor, and all combined revealing with equal clearness the possession of a glowing heart and an unthinking mind. All people are like Arctic explorers—they need not only fire, but food. Good gospel diet serves the twofold purpose of food, and fuel, therefore Jesus says, "Feed my lambs."

Undue emphasis on the emotional leads to fanaticism; the lack of feeling to frigidity. Mere exhortation, however pious, develops Christian character in water colors. The world needs character in stone. Yet heart power is the mightiest force in the world. We need not fear that the stream of true feeling will be too deep or rise too high if constantly fed from the perennial fountain. It is only from the flushing of the river due to sudden freshets that we suffer spiritual calamity. "Keep thy heart with all diligence, for out of it are the issues of life."

(2.) We must never forget that the Sunday School is not a misnomer; it is in reality a school, an educational institution where the Bible is the text-book. This conception has produced the second typical Sunday School ideal, the intellectual. This ideal accentuates the fundamental principle of the Sunday School—that which provides the name and differentiates this service from all other religious functions of the church. The intellectual ideal brings into emphatic relief the educational mission of the Sunday School. It makes a serious business of a definite mental, moral and religious development the Sunday School is intended to effect.

The educational aspect of the school is its dominant trait, therefore as a school it is to be subjected to the same tests as any other educational institution. Teachers are expected to teach and pupils are expected to learn. Why should such a rational expectation be doomed to frequent disappointment? Simply because the educational features of the Sunday School have not always received the acute accent. Where this ideal is approximately realized, curriculum, examinations and promotion are prominent and permanent features, especially in the primary and intermediate departments.

The Bible is honored by an honest effort to understand its truths. "Search the Scriptures" is considered a divine imperative, a suitable motto for the modern Sunday School, as it was the worthy custom of the ancient Jews. That is a superstitious reverence for the Bible which considers it too holy to be studied except on special occasions. It is dishonored alike by skeptical study and negligent perusal.

This type of school has its advantages and also its perils. It may become too formal and coldly intellectual. It may develop a biblical scholasticism and suppress vigorous spontaniety. But all culture is not cold; all learning is not dry. When learning is dry, its abnormal condition, it at least furnishes combustible material for fervent heat, but when ignorance is dry, its natural state, it is thenceforth good for nothing, man, beast or field.

In this ideal, we reach the climax of the educational element in the Sunday School, and find among its products men of marked Scriptural insight, breadth of sympathy, definiteness of conviction, equanimity of temperament and solidity of character.

(3.) The third ideal for the moulding of the Sunday School is the active type. The instruction of the intellectual type is to be translated into deeds and the fervor of the emotional is to be transmuted into usefulness. Individual and co-operative activities are the signs and the fruits of the volitional ideal. The teaching of Scripture

and the laws of psychology unite in accentuating the wisdom and utility of this type of Sunday School instruction. Obedience in heart and life is the noblest purpose of human effort. "I delight to do thy will" in the Savior, elicited "Thou art my beloved Son in whom I am well pleased" from the Father. Instruction, exhortation, obedience are a Biblical trinity in which constant vital fellowship is to be maintained. Doctrine furnishes the foundation of appeal, and exhortation has obedience for its goal. This is sound theology and sane pedagogy.

Mere intellectual apprehension is not the highest culture. Knowledge must issue in doing for the sake of its own preservation, enhancement and utility. He who practices what he learns multiplies his wisdom as well as his usefulness. Knowledge unused is uninvested capital. It bears no interest, and dead capital is bad economics—bad pedagogy. The same is true of the emotions. For the tide of the heart to rise to noble purposes and then fall without achieving results is to rob the world and injure self. Holy impulses must be utilized. He who reaches the point of decision and then recedes is plunged into greater depths whence greater power is necessary to lift him to an equal altitude. Hot iron must be moulded; it degenerates when left alone to cool.

Instruction and persuasion anticipate action. Therefore co-operative Sunday School classes are pedagogical and Scriptural. They seek immediate opportunities to practice what is taught and to exemplify what is felt. He who teaches the judgment scene in Matthew 25, emphasizing "Inasmuch as ye did it unto me," and does not expect a practical response in unselfish service, has failed at a crucial point. He who makes an appeal to go "out into the highways and hedges and compel them to come in," and does not secure special efforts in soul-winning and in multiplying Sunday School interest and attendance, cannot be a pedagogical success. He who teaches that we should "lay by in store on the first day

of the week as God hath prospered'' us, and fails to secure a more general and regular response in Sunday School offerings, has injured the religious concept of his class, violated the spirit of the lesson and broken the rules of pedagogy.

Appropriate action must follow wholesome instruction and fervent appeal if we would realize the ideal of the Word of God and the art of teaching.

(4.) One of the principal characteristics of modern teaching is its sociological aspect. Pedagogy and sociology are sister sciences. The individual is emphasized not merely for what he is in personal isolation, but what he is in organic federation. The terms Sunday School and Church suggest fellowship in knowledge and service. The organic ideal to be fostered is for every individual to be a Christian, every Christian a church member, and every church member a Sunday School scholar, and every scholar an intelligent co-laborer. The Sunday School and Church, respectively, are to be judiciously organized and their forces wisely correlated so that the Sunday School may become the teaching service of the church and the church the worshipping service of the Sunday School. The properly distributed emphasis on spiritual individualism and religious co-operation is essential to the maintenance of the symmetrical Christian ideal. Ideal individuals have not yet been developed, nor have ideal churches and Sunday Schools been organized, yet the cherishing of perfect ideals, for both men and institutions, is a necessary inspiration for the highest achievement.

Sunday School pedagogy may contribute to spiritual equipment by keeping the highest ideals distinctly and constantly in mind and by giving to each its proper emphasis and position in life's ever enlarging perspective. But ideals may theorize into fancies, or may materialize into facts. Visions may make a man visionary or valorous, a dreamer or a conqueror. Pedagogy seeks to unite the ideal and the real by a rational bond. It bridges

the chasm and invites the world to cross, or rather it plans the bridge and calls for universal co-operation in its construction. Plans are ideals reduced to logic. It is as necessary for plans to follow ideals as for ideals to precede plans.

II. Sunday School pedagogy may make a practical contribution to spiritual equipment by aiding in the conversion of the highest ideals of life into the wisest programs of reform. Wise planning is a rational effort to reduce noble idealism to a working basis—to unite idealism and realism in an undying altruistic fellowship.

(1.) An effective scheme of education must be constructed on the basis of the most approved psychology. It must at every point be affected by what human beings are, what they ought to be and the quantity of changes demanded by the transformation.

Pedagogy is the art of producing the necessary changes in human life whereby it is able to fulfill its highest destiny. Education implies intellectual and moral changes. It rests on the supposition that man is not what he ought to be, and does not know what he ought to know, and the possibility of transmuting ignorance into knowledge and defective character into noble living. Mummies are unchangeable, they cannot be educated; men are living organisms, they may be developed.

True education implies changes for the betterment of the individual, the family and the race. Whereas, all education implies a change, all change is not educational, as all progress is movement, but all movement is not progress. Some education is deadly, some vivifying; but truth, the means of our mutations and transformations, is itself unchangeable. True culture is proper movement toward a worthy goal. Pedagogy seeks the attainment of the best human ends by the best cultural means.

It must not be inferred that because the mind has uniform methods of operating, it, therefore, has no more freedom than the life of a flower or the lower animals.

Modern psychology, though giving special emphasis to physiology, is not thereby rendered materialistic. The body and mind have numerous inter-relations and reciprocal activities, yet neural action is not the final solution of mental phenomena. The power of steam is not explained by a diagram of the locomotive.

The art of teaching regards man as a growing organism. Herbart's "Education by Development" has made a profound impression on the teaching world. The number of his followers is excelled only by their ardent advocacy of his doctrines. His fundamental principles may be subjected to some minor modifications, but not to complete rejection or substitution. Genetic psychology calling to its aid physiology and experimental psychology presents the only thoroughgoing scientific study of man, and from it must be deduced the fundamental principles of a rational system of pedagogy.

The psychology of the adult mind can not furnish all the principles of teaching requisite for the rational development of the child. If the child is to be rationally educated it must be studied in the light of what it is, how it came to be what it is, and how it is to become what it ought to be. The psychology that yields the best teaching principles must begin at least in the cradle, or better, three generations earlier, and pursue the object of its inquiry through life's progressive stages. It cannot consider only one period of life and draw therefrom all the guidance necessary for the development of man's entire earthly existence. The child is not a miniature man—the enlarged photograph of a child would not be his adult likeness, but a ludicrous caricature—a series of disproportions. And the mental traits are equally diverse in their stages of growth. "When I was a child I understood as a child, I spoke as a child, I thought as a child; but when I became a man, I put away childish things." These childish things we put away in the process of growth, as being inappropriate to advanced maturity. Childhood has its thoughts, feelings, ways, consequently

its pedagogy. Manhood has modified and developed faculties and experiences, therefore its pedagogy—not a new science, but one adapted to more advanced human life.

Our program must be comprehensive enough to incorporate all stages of intelligence and development and all classes of individuals. It should include the infant and the octogenarian, the man of one talent, and the man of ten, the pauper and the millionaire, the criminal and the gentleman, for all need the light of saving truth and the inspiration of pardoning love.

As plans are but ideals taking definite shape, they must not only include what man is, but consider what man is intended to become. The plans of an architect are modified by the nature of the material and the design of the building. A good mechanic works up all the material, so pedagogy helps to make good architects of character and destiny, and utilizes all the timber in man for the construction of a useful life.

(2.) The plan must contemplate the development of men who serve rather than men who receive. Some people after receiving twenty years' faithful instruction would rather be taught than to teach, would rather get than give, would rather be served than to serve, would rather sit and enjoy than go and help.

Character in movement is more majestic and useful than character in repose. Static being indicates possibilities, but dynamic being produces results. Ships of trade do not always ride at anchor, nor do locomotives remain in the round-house. Ships are made for the sea; trains for the track, men for service. Some men are loaded cannons, but spiked, while others are ready for rapid execution. Some people have too little powder in their guns, their balls lack projectile power. The gun looks well, sounds loud, but never hits the mark. We need to manufacture better fire arms and to take truer aim and do more rapid firing. In life as in war the main thing is execution. Noble being is like a pure la-

goon, clear and beautiful, but impotent. Noble doing is like a mighty stream, swift, majestic, all-conquering.

(3.) Then, too, our scheme must keep in mind our purpose to increase man's reproductive capacity rather than to enlarge his mechanical receptivity. Pedagogy does not seek to convert men into peripatetic encyclopedias, circulating libraries or department stores. The mind is not a passive receptacle, but a responsive organism; the soul is not a bin for the storage of gospel seed, but a field for their natural reproduction. The parable of the sower teaches that there is as marked difference in natural capacity and receptivity of truth in minds as there is diversity of fertility in soils. It presents not only quality (in the good ground), but quantity, depth (in stony ground) and conflict, internal antagonism (in thorny ground), and external invasion (in the wayside ground). The first two conceptions may be summed up in the word capacity, the last two in the term environment. What the mind is in itself, the quality and quantity of the thinking substance, and what the truth must contend with in the mental environment, the thorny productions within, and the vulture attacks without, furnish the conditions of spiritual agriculture.

Pedagogy is scientific farming applied to mind-culture. A wise program provides for the improvement of the soil to the highest degree of production; for the progressive development of man into nobler being, clearer vision, higher self-realization and manifold fruitfulness.

(4.) A definite plan for successful Sunday School work must include at least three things: organization, curriculum and patronage.

(a.) Organization must be adapted to existing conditions and contemplated work. It is the design of the Sunday School to reach all persons for all of life. There should be at least three departments in the Sunday School, the primary, the intermediate and the adult; and in the larger schools each should have a superintendent working in harmony with the general superintendent of

all the departments. There are, however, persons too young to attend the Sunday School and others quite old enough, but for reasons sufficient or insufficient, do not come. These two classes must be reached by the Sunday School before its organization is complete. Thus the cradle roll and home departments arise logically from the comprehensive purpose of the Sunday School and the necessity of perfect organization.

Provision must be made for special classes which are often equivalent to new departments, particularly the teacher-training class. It will frequently be found helpful to have standing committees on music, finance, library, curriculum and other important matters. As an educational institution, a religious corporation which is to serve the cause of Christ, the Sunday School should have as simple but complete an organization as is possible for consecrated wisdom to devise.

(b.) The course of study should be arranged with a view to the correlation of the pupils to be instructed and the material to be taught. True pedagogy insists upon this doctrine with a relentless vigor. The Bible must ever be the principal text-book, and in the majority of schools the only text-book.

I am loyal to the International series of Sunday School lessons in spite of their atomistic method of scriptural selection and identity of lessons for all grades of advancement. Their plan is historic, epochal, and all in all the best that has yet been definitely offered to the Sunday School world.

I also regard the optional lessons as the first fruits of a rich pedagogical harvest. But may we not have at least three grades of the International lesson series, each comprising a distinct well arranged course of Bible study, adapted respectively to children, youths and adults? This question presents a problem which needs the combined light of experience, observation and pedagogical science for its wise and timely solution.

(c.) Organization and course of study are only provisional steps with a view to patronage. The test of the Sunday School is the number and character of its pupils and quality and quantity of its teaching. Whom should the Sunday School seek to reach? Is it to be a select school after the pattern of some modern institutions, which do a noble work, but do not reach the masses? Or is it like the public school, intended for all of a certain age? It should not be like either in the limitation of its patronage. Its mission is to reach all ages and all classes and to reach them all the time. Its patronage should coincide with its constituency, its environment. The Sunday School must be cosmopolitan for its community.

The Sunday School must plan to win the children, develop the youths, to utilize the adults. The importance of early religious impressions in the home and in the Sunday School, though often accentuated, has never been fully expressed. The stronghold of the Sunday School is in the hearts of the children. When you win them you gain a two-fold triumph—a soul saved for heaven, and a life saved for earth. Save an old man you save a unit—save a child and you save a multiplication table. We can never abandon children until we turn traitor to our race. They should be won to the Sunday School, which is a supplement, not a substitute for the home; won to Christ, who receives young lives into His loving heart, and won to the church, which is the organized earthly home of the saved.

The Sunday School ideal for attendance is to hold all you have and gain all you can. But time brings its perplexities and growth its problems. The first installments of manhood and the first premonitions of womanhood often play havoc with the docile spirit and increase the leakage in Sunday School attendance. Wise teaching and inspiring living in the home and Sunday School are necessary to hold the young through their rapid physiological and mental unfolding. The power of a noble life and the help of the Sunday School agencies must be

more potent than the world's allurements and spectacular methods of living. The Sunday School needs the young, they need the Sunday School and the church needs both.

III. Though the highest ideals may be cherished, the wisest plans formulated, the entire mental fabric and formal scheme will come to naught unless there be effective execution.

Bringing right things to pass in the right way and at the right time is the best test of plans and ideals. This is God-like; this is the fruit of the best spiritual equipment. Machinery is not self-operating. Perpetual motion has not been invented in either the physical or educational world. Plans are in themselves exceedingly helpless. They require men to make them, men to carry them out. It is not only important to plan our work, but quite as necessary to work our plan. If good programs of reform were only automatic, the millennium would be ushered in tomorrow. So then the vital element in the execution of our educational scheme is men—positive characters. They are the supreme need of the hour in Sunday School, in church, in State, everywhere. Men of thought, men of action, men of head, men of heart. Genuine men can execute even a difficult program whether it be conducting a political campaign, closing gambling dens and Sunday saloons, or carrying on a successful Sunday School. Problems plus men equal solution. Plans plus men equal achievement.

Specifically, exceedingly important factors in the making of a great Sunday School are suitable buildings, efficient officers, competent teachers and vigorous co-operation.

1. Organization in both its origin and progress is largely affected by material equipment. The Sunday School building is a significant factor in Sunday School work. A large Sunday School cannot execute a comprehensive program in a single auditorium any more than all the classes of a well patronized day school can be conducted simultaneously in the same building. "Indi-

vidual class rooms" is the motto for the architect of modern educational buildings to adopt. The same motto is good for those who plan for the best material equipment of the Sunday School.

Church architecture is an impressive symbol of church doctrine and organization. A single rectangular building suggests preaching and worship, but not teaching and work. Nor is there any reason why country and village churches should not in a modest, but effective way, make better architectural provisions for Sunday School teaching. Church buildings should express the organized activities of church life and aid in their multiplication and efficiency.

We are living in the dawn of the greatest day of sane commodious church architecture the world has ever seen. This is a cheering prophecy for progressive enlargement and efficiency in the church's complex organization and manifold labors.

2. Faithful servants of God who are also the best leaders of men should be selected as Sunday School superintendents. They have a magnificent opportunity for serving the Lord and their fellowmen. The superintendent's office is not merely a place of honor to be occupied with self-complacency; it is a position of trust, of responsibility, of service. It is not an office to be held, but a position to be filled. We need men who will fill and expand, not men who merely hold and contract. Sunday School superintendents should be men of vision, who see what ought to be done; men of action who lead to noble achievement. It takes three things to make an executive officer in the Sunday School—good sense, genuine religion, and vigorous execution. In Sunday School plans as in military campaigns the officers in charge largely determine the final issue.

The building is well arranged and the officers are in place and the teachers on hand. The real work begins—the execution of the program approaches the vital point. We pre-suppose vigorous and spiritual preliminaries and the

creation of a suitable atmosphere for teaching. The central idea of a school is instruction—that of the Sunday School religious instruction.

3. What are the elements in teaching that are most conducive to mental and spiritual equipment? The first thing is the importance of truth.

(a.) This pre-supposes a knowledge of truth, of the pupil, and of the method of making connection between the two. Pedagogy has the mind of man as its subject, truth as its means, and character as its object. The art of teaching connects the matter with the manner of teaching. What a man believes is exceedingly important, becaus faith molds character, and character determines action. An honest man is the embodiment of his creed. Teaching anticipates character as its finished product. Christ correctly enunciated the fundamental law of life when He said, "By their fruits ye shall know them." This biological principle is equally true of trees, doctrines, principles, individuals and institutions.

(b.) It is a base pedagogy that has no regard for what it teaches, limiting itself to the how. The flat earth, and geocentric or Ptolemaic system of astronomy are to be rejected not only on the grounds of physical science, but also on the grounds of intelligent pedagogy. In teaching, as in cooking, the what often determines the how. From some points of view truth is narrow, being sharper than any two-edged sword. In other aspects it is comprehensive, being exact conformity to reality, and realities in essences and relations are innumerable though always harmonious. False relations are multitudinous, but always inconsistent. Good teaching evaluates evidence and differentiates the possible from the probable, the probable from the certain. It distinguishes between authoritative history and traditional excresence; between general hypotheses and final principles; between the effervescence of human consciousness and the revelation of the will of God. The manner of teaching can no more be segregated from the matter of our teaching than the

physician can disregard the relation between the quality and proportion of medicine; the caterer the relation of food to the manner of its serving, or the artist the kinds of colors and their method of blending.

(c.) Nor is effective teaching determined solely by the number of truths that are taught, but also by the inspiration that comes through the teaching and the teacher. Truth in the life of the teacher is a greater educational agency than truth on his lips. He is concrete truth, his teaching is abstract truth. Truths embodied in personalities tingle with vitality and make the atmosphere electric. Inspiration means more than information—throbbing personality more than accumulated facts. The people who taught us often linger in our hearts after what they taught us has faded from our memories. You can never grade your teaching in its effect on life by the number of new facts you present to the mind, but by the vital truths you burn into the heart. A great teacher enables his pupils to reproduce his life though they may forget his words; while informing the mind he transforms the life.

(d.) Another great law of teaching is that of adaptation and its observance is fundamental in the execution of the program of enlightenment. All kinds of truth are not equally adapted to all classes of intellect, and to all stages of development. There must be a progressive adaptation of the truth of God to the constant unfolding of the mental powers. Only truth is a healthy diet for the mind, but all truth can not be assimilated in a day. The teacher must make a selection because of his own limitations and the interests of his pupils. Some food excellent for adults is injurious to children. It is also important that food be properly served to insure healthful assimilation, and spiritual diatetics is no exception.

The individual is the unit of the class, and each person must find in the lesson something that fills a vacancy in his mind or inspires nobility in his soul. The teacher must connect truth with mental activity. Doctrines

wholly unintelligible, and isolated from the individual life, are not highly educational. We must go to the pupil, he can not come to us. The mind must be led, not driven. Truths, old in themselves, but new to the student must be related to what he knows. Only the first act of knowledge is purely instinctive; others are natural impulses plus acquired habits. Each act of knowledge helps in each succeeding act which must be vitally related to its predecessor. Our fund of knowledge bears interest which is instantly incorporated in the principal. The mind grows by a process of mental compound interest. New knowledge must be related to the old before it can be incorporated into the mental stock. No teacher ever gave such a perfect illustration of this principle as did the Divine Savior, the world's model teacher, who found the point of ignorance or special need and applied the necessary truth with unvarying accuracy. In His whole life, as well as in each special act of teaching, He illustrated to perfection the modern doctrine of apperception, and expressed it thus: "I came not to destroy the law or the prophets, but to fulfill. I am come that they might have life, and that they might have it in abundance." His life was divinely connected with the things of the past and He carried forward to perfection what had previously been inaugurated. With reference to the individual He came to give life, to give man a true spiritual beginning, and to make that grow into the greatest fullness.

Religious pedagogy is the art of making a vital and proper connection of the truth of God with the life of man. Teachers who do this win and hold their pupils in the face of attractive competition.

Applying the same principle to the class as a unit, we have various organizations, Baraca, Philathea, Bible classes, and co-operative classes of various kinds, which express the scriptural truth of altruistic service as the vital product of scriptural truth. They study the Bible and grow in scriptural knowledge and useful service be-

cause the teaching has been adapted to their needs. Set lectures full of truth, but prosaic in delivery, and isolated from life, are futile elements in the execution of an educational program.

But how is teaching to be related to the future development of the school? In the art of teaching the vital connection depends chiefly upon teacher-training with a view to enlarged efficiency. If we need more teachers and better ones, the only rational course to pursue is to develop the best possible future teachers out of the best present material. Take things as they are, and through the means at hand make them more nearly what they ought to be. Developing prospective teachers is an inspiring instance of the execution of the plan for Sunday School improvement. The greatest problem in Sunday Schools as in all other schools, is the teacher problem, and the most significant factor in its solution is the teacher-training class. If teachers make the school, what shall schools do toward making teachers? Let actions speak.

(e) Then, too, there must be constant and vigorous co-operation of all the forces at hand to insure the greatest success.

Generals and captains can not win victories without soldiers. Effeminate efforts will not avail. Compact organization and spiritual enthusiasm can accomplish the incredible. The pastor and superintendent, officers and teachers, pupils and parents may mar the program of development or carry it out to astonishing proportions. The world has not yet seen what Sunday Schools can do for a community when the people of God discharge their duty.

The Sunday School is beginning to receive what it has always justly deserved—the co-operation of all the forces —cultured heads, noble hearts, colossal spirits, obscure Christians, commercial magnates, magnificent scholars, private citizens, and high officials, all sinners saved by grace and trained in love to teach that Book which has a

vital message for every throbbing heart. The days are passing into history when effeminacy in teaching and degeneracy of method are generally considered the marks of Sunday School instruction. Stalwart men are working with delicate women, and consecrated culture co-operating with limited intelligence for the enlightenment of the world in the truth of the Gospel. The rapid multiplication of men's Bible classes, taught by leading business men who know Christ and the world, is sending a thrill of joy and a current of power throughout the church of God.

The ideal plans of leaders of thought and action in educational history should be a constant inspiration to every teacher in his campaign of alternating defeat and victory. We are rich in the noble inheritance of pedagogical lore, and recreant indeed would we be to the sacred trust should we fail to make this tributary to spiritual equipment. It has long been stored in the mountain; it must be vigorously mined. It has been coin kept in reserve, it must be put in circulation.

In our special field, Trumbull, who gave dignity and momentum to the Sunday School enterprise throughout Christendom; Jacobs, the father of the International Series of Sunday School lessons, who was the embodiment of religious zeal and projectile power and others who show that though the fathers have stolen our thunder, they have left us the lightning.

Time would fail me to describe the works of such living leaders as Harrison and Wiggin, Sully and Kirkpatrick, King and Tracy, Koons and Barnes, who have explored the mines of child life and brought forth precious ore; James and Baldwin, Calkins and Angel, Coe and Hall, Thorndike and Halleck, Starbuck and Brumbaugh, who, by their study of mind, soul and body have helped the earnest teacher in divers ways to bring the truth in vital touch with man.

When we come to Jesus, the Master Teacher, who died once, but lives forevermore, words falter on the lips while

our minds accept His truth and our hearts bend humbly to His sway. Never man spake like Jesus, never man taught like Jesus. In example, message and methods he was superlatively pre-eminent. His teaching was the perfection of the art of instruction. His life and words form the unchangeable standard of religious pedagogy. In clearness and simplicity, in earnestness and conciseness, in directness and comprehensiveness, in gentleness and courage, in all the elements of model teaching Jesus of Nazareth stands on Alpine heights while other great teachers gather in the valley, and with uncovered heads look into His benignant face and exclaim: "Master, we know that Thou art a teacher come from God."

You now have my message. It is earnestly hoped that Sunday School pedagogy may contribute to the supply of the profound and widespread spiritual needs of better teaching by presenting the highest ideals of the various types, mental, intellectual, volitional, and sociological; by formulating the wisest plans based on a comprehensive study of man's need and the nature of culture, personal and institutional, and on a judicious scheme of organization, curriculum and patronage; and by vigorously executing the noblest program through the construction of well-equipped buildings, the observance of established principles, the co-operation of progressive officers and the willing service of competent teachers who through wholesome instruction, vital inspiration, wise adaptation and historical study endeavor to secure the constant, vigorous and united activity of all intellectual and spiritual forces that the battle of enlightenment may be carried to the gates of the enemy where truth shall gain eternal triumphs for our King.

# PURITAN RULE IN COLONIAL VIRGINIA.

BY REV. J. S. DILL, D.D.

BOWLING GREEN, KY.

In this good year of our Lord, 1907, at Norfolk, Va., we are celebrating the Tercentenary of the settlement of Jamestown. Of all the great movements in the opening years of the seventeenth century, that look to the empire of the new world, none was more important than the permanent settling of communities upon those magnificent water-ways that unite to form the harbor of Hampton Roads, through which is now passing the commerce of a great nation. If the approaching exposition shall lead us not only to the display of the marvelous material developments of our own times, but to a better understanding of the men and measures of those early days we celebrate, it will prove a wise expenditure of time and money. This paper proposes to deal with that most unique period of our Colonial history when Puritan governors ruled in cavalier Virginia.

The year 1641 marks an important era in the history of the English people. To this year belongs the great massacre in Ireland, when, under pretext of royal edict, Catholic hands were crimsoned with Protestant blood. The blood of 50,000 victims cried out from the ground, and the unspeakable horror fired the English heart. The strong and rapidly growing Puritan element in the nation, so slow to arouse and so hard to curb when once awakened, now leaped forth in its power. In the House of Commons there was at once precipitated a colossal struggle, and before the close of the year there arose the two grat parties—Cavaliers and Roundheads. The war of words became a war of swords. Cromwell with his invincible ironsides swept all before him, and the bloody struggle only found its end when, on January 30th, 1649, the head of Charles the First rolled from the block, and Puritan rule in England was fully established.

This struggle, with its outcome in England, forms no small factor in the growth of some of the institutions which the Anglo-Saxon now holds dear. The great Puritan movement of the seventeenth century, with John Milton as its intellectual advocate, and Oliver Cromwell as its political leader, has made its impress upon the ages. Nor was its power confined to England. Its glory flashed over Europe, and many struggling hearts in political and religious darkness, saw a great light. The waves of its influence rolled across the Atlantic and touched the shores of the new world, where struggled the infant colonies. It is about the history and influence of this Puritan movement in the Cavalier colony of Old Virginia that we are now concerned.

In this study it is worth while to gather such facts as we can as to the coming of any of the Puritans into Virginia before the time of the English Commonwealth. John H. Latané, in a paper published in the Johns Hopkins Series of University Studies and entitled, "Early Relations Between Maryland and Virginia," furnishes us some interesting facts. Jamestown was founded in 1607, and there is evidence that as early as 1611 a small band of Puritans was sent out by the London Company. With other colonists they were under command of Sir Thomas Dale, who formed a settlement 12 miles below Richmond. It was called Henricopolis, but soon contracted to Henrico. (Latané pp. 34 and 35). With Dale came Alexander Whitaker, styled the Apostle of Virginia, who, if not an out-and-out Puritan, seems to have had strong leanings in that direction. His father is said to have been a Puritan divine.

In 1619, in what is now the Isle of Wight County, on a creek that still bears his name, Capt. Christopher Lawne formed an important Puritan settlement. (Latané p. 36.) In 1621 the London Company confirmed to Edward Bennett a patent for having planted 200 persons in Isle of Wight County. Fifty acres being allowed for each person, this patent would embrace 10,000 acres of

land. (Latané p. 37.) Edward Bennett was a wealthy merchant of London, and did not himself come to Virginia, but sent out these colonists in the care of Robert and Richard Bennett, his nephews. There is every evidence that this was a strong Puritan settlement, and that Wm. Bennett, another kinsman of the London merchant, was their preacher. Hard by the Bennett plantation, there settled the following year still another band of Puritans, brought out by Nathaniel Basse. (Latané p. 37.) In 1621 there also settled a small Puritan colony at New Port News. Daniel Gookin was at the head of this party. After receiving a grant of 2,500 acres in what is now Nansemond County, Gookin removed to that section. (Latané p. 38.) Still later, in 1637, Richard Bennett received a patent for 2,000 acres of land, and located it in Nansemond County between Nansemond River and a small stream called Bennett's Creek. The tract of land is still referred to in legal documents as Bennett's pasture. This Bennett becomes a conspicuous figure in the subsequent history. Thus we find four important Puritan settlements, all located in what was then called Warrosquoyacke Shire, but now occupied by Isle of Wight and Nansemond Counties. The bad tobacco in this particular section was very favorable to the growth of the Puritans. The logic of this was that the Church of England parson received as his wages a stipulated amount of tobacco, and he naturally sought the parish that made to him the best returns. A century later, Col. Byrd, writing in his diary concerning the Quakers in this same section, bears the following testimony: "This persuasion prevails much in the lower end of Nansemond County, for want of ministers to pilot the people a decenter way to heaven. The ill reputation of the tobacco in these lower parishes makes the clergy unwilling to accept them, unless it be such whose abilities are as mean as their pay."

The broad policy of the London Company, anxious for the rapid growth of their colony, also greatly encouraged these Puritan settlements. By 1638 they numbered not

less than 1,000, which was not less than one-seventh of the entire population of the country. (John Fiske, Virginia and her Neighbors.) Among them, there were not a few of good culture and gentle blood. This was at a time when the sharp lines were not drawn between Puritan and Cavalier, and quite a number remained with the English Church with the hopes of reformation from within. They sympathized especially with Puritan politics. In 1629, Richard Bennett and Nathaniel Basse appear as members of the House of Burgesses from Warrosquoyacke. (Hening Statutes at Large. Vol. I. p. 139.)

During this early period there is no evidence of persecution against the Puritans. Laws are indeed passed announcing the settled policy of uniformity to the canons and constitution of the Church of England, but no effort is made to enforce the law. (Hening I p. 155.) It has even been thought by some that the laws were not of serious intent, but were designed for the ears of the High Church officials in England.

In the year 1642, Wm. Berkley was commissioned as Governor of Virginia, and with his advent there came a disastrous change to the Virginia Puritans. Berkley was a Cavalier of the most radical type. Royalist and Churchman to the core, he hated, with cruel hatred, every thing that smacked of Puritanism. It chanced that in this same year, the Puritans, zealous for the advancement of their faith, sent a petition to the Elders of Boston, begging that they send them, "a supply of faithful ministers to place over their congregations." This petition was signed by Bennett, Gookin, and others, and was carried by Phillip Bennett in person. It was favorably received and three Puritan ministers, John Knowles, Wm. Thompson and Thomas James, were set apart to the important mission. From. Gov. Winthrop they bore a letter to Gov. Berkley. The hot-headed Cavalier received the letter with very scant courtesy indeed, for instead of protection he gave them persecution. At the very next meeting of the assembly, March, 1643, a law was enacted

declaring that all ministers shall be required to conform to the Church of England, and not otherwise be admitted to teach or preach publicly or privately, and all nonconformists be compelled to depart the Colony with all convenience. (Hening I, p. 277.) This forced the New England preachers to return home, but not before they had preached from house to house and won many converts. The next year witnessed a great Indian massacre, and some interpreted it as a providential visitation for persecuting the New England preachers. This led to a great spiritual change in Thomas Harrison, Gov. Berkley's own chaplain, who turned Puritan, and took charge of the Nansemond congregation. Active measures against them then ceased for a season. In 1647 another law was enacted against nonconformists, and the following year Harrison was banished, taking refuge in New England, while Richard Bennett and Wm. Durant, also banished, found safety in Maryland. Special overtures had been made by the Maryland authorities to the sorely-pressed Puritans of Virginia, and Bennett was soon followed by over 300 emigrants.

But matters soon came to a great crisis in England. Charles I was beheaded and the English Commonwealth established. But instead of making friends with the new authorities in England, Berkley proceeds to pass the most defiant acts. It was ordered that any person defending the late traitorous proceedings against the king shall be adjudged accessory, post factum, to his death, and that to doubt the inherent right of Charles II to the succession shall be adjudged high treason. (Hening I, p. 360.) This action made sad havoc with the Puritans still in Virginia for two full years passed, after the death of Charles I, before the English Commonwealth could find time to give attention to its possessions across the sea. In the early Spring of 1652 there at last appeared at Jamestown a vessel, sent out by Cromwell's government, to subdue the rebellious colony. The commission-

ers of Parliament named to execute this plan had at its head none other than the banished Puritan, Richard Bennett. The colony is summoned to surrender, and the Roundhead and Cavalier stand face to face on Virginia soil. Truly the time of reckoning must be at hand. The Cavalier had made some show of resistance, but before coming to battle, a conference being arranged between the opponents, terms of settlement were agreed upon, and Virginia quietly bowed to the authority of the English Commonwealth.

To account for this bloodless victory, several things need to be remembered. The colony was too weak to promise itself any hope of success in armed resistance. Then, too, while Berkley had driven out the most pronounced of the Puritans, there still remained some with decided political Puritan sentiments, and the advice of these would not be without its weight in the Assembly. But of special importance were the liberal terms which the Commissioners stood ready to grant. The official document signed by Richard Bennett, Wm. Claiborne and Edmond Curtis, and constituting the basis of settlement is one of the most remarkable papers of that age. The following are its main features ,(Hening I, p. 363):

1. The submission of the colony to be regarded as a voluntary act, and not constrained by a conquest upon the country.

2. The Grand Assembly to transact the affairs of the Colony of Virginia, wherein nothing is to be done contrary to the government of England.

3. A full indemnity for all past acts against the Commonwealth.

4. To have and enjoy the ancient bounds and limits granted by the charters of the former kings.

5. That all patents remain in full force and strength.

6. That the people of Virginia have free trade as the people of England.

7. That they be free from all taxes, customs, etc., and none to be imposed without the consent of the Grand

Assembly; and forts, castles, and garrisons not to be maintained without their consent.

8. Those who refuse to subscribe to said engagement to be allowed a year to remove themselves and their estates, and during this year to have equal justice.

9. The book of Common Prayer to be allowed for one year, and ministers continued in their places.

Upon such favorable terms as these the Cavalier Governor was forced to retire to private life, and for eight years there was Puritan rule in the Old Dominion. Berkley sold his Jamestown home, and retired to his Greenspring plantation, where in sumptuous style he entertained his Cavalier friends. He was at first allowed one year in which to settle his affairs and leave the colony; but the time was extended and he remained unmolested. Not even Gov. Bennett, who had suffered so much at his hands, exercised toward him the least resentment. It furnished a lofty example of true nobility.

Bennett was promptly elected the first Puritan governor. (Hening I, p. 371.) This office he held for three years and was then sent to London as agent of the colony in important business. Edward Diggs was his successor, and he was in turn succeeded by Samuel Matthews. At the death of Matthews in 1659, the Puritan rule in Virginia closed. At this juncture Richard Cromwell resigned the Protectorate, and the kingly rule was restored in the person of Charles II. We are now concerned in indicating some of the distinctive features of this eight years of Puritan supremacy.

1. As to suffrage every freeman was allowed the privilege of voting. For this the Puritans deserved no special credit. In the first years of the infant colony there was universal suffrage, and it was in existence at the time the Puritans came into power. Universal suffrage was the natural result of the conditions of those early days when there were very few voters at best, just as at first the number of members sent from a county to the House of Burgesses was not limited, because there were so few to

come. As the colony increased, the question of limited suffrage became an issue. It was during Puritan rule in 1654 that the first act limiting the suffrage was passed. It was restricted to all housekeepers, "whether freeholders, leaseholders, or otherwise tenants." (Hening I, p. 412.) That for which the administration does deserve credit is that the very next year they repealed the act and restored universal suffrage, and this they did by distinctly asserting "that they conceived it something hard and unagreeable to reason that any person shall pay equal taxes and yet have no vote in elections." (Hening I, p. 403 and 475.) Universal suffrage continued until 1670, under Berkley's second administration, when it was limited to freeholders and householders. Under Bacon's rebellion, in what is known as Bacon's Laws, it was again restored, but only to be promptly swept away when the rebellion was subdued. Limited suffrage, with increased restrictions, then continued in Virginia, not only through the colonial period, but for fifty years after the Revolutionary War. It was in 1830 that Virginia passed its act of universal suffrage. The new constitution of Virginia (1902) has again limited the suffrage, and in a great and populous country like the United States has now become, a limited suffrage is likely to prevail.

2. As to government it was thoroughly representative. Up to the time of the Puritan supremacy the governor held his commission solely from the king. He was always one of the king's favorites sent to the colony for this special purpose. Immediately upon the restoration of the monarchy the king again assumed this power. During Puritan rule the Governor and Council were elected by the House of Burgesses. The whole governing power was resident in the Grand Assembly, and the Assembly elected by a system of universal suffrage. It was especially provided that the right of election of all offices of this colony "be and appertain to the Burgesses, the representatives of the people." (Hening I, p. 372.) The House of Burgesses was, during this period, very proud

of this privilege and very fond of asserting it. During its session of 1658, there came a severe clash between the Burgesses, and the Governor and Council. (Hening I, p. 489.) For some cause the Governor issued an order dissolving the House of Burgesses. They in reply announced themselves undissolved, and took the firm stand that no power extant in Virginia could dissolve them except their own. They issued an order that any Burgess who should leave the house at that juncture "be censured as a person betraying the trust reposed in him by his country." (Hening I, p. 500.) In this contest the Assembly was victorious and the Governor yielded. The Assembly then gave a practical illustration of their power by declaring all former elections null and void, and at once re-electing Matthews and his council. This representative character of the government is further evident in the seventh article of settlement, in which it is provided that there shall be no taxes and no garrisons maintained without consent of the Grand Assembly, the representatives of the people. This particular article, however, when considered by the English Parliament was not ratified. It was referred to the committee on Naval Affairs, and we have no evidence of a report for or against. We have no record of enfringement of the article, and we do find that the Assembly itself legislated as to taxes and custom duties. After Puritan rule there is a lapse of 115 years before Virginia again enjoys representative government. The next time they exercised the privilege it was on the verge of a great revolution. The House of Burgesses again elected its own governor. He was a man from the people, and his name was Patrick Henry.

3. As to commerce, they enjoyed free trade as distinctly provided in the settlement. The planters were unwise enough to confine themselves to the cultivation of one crop. It was as hard to persuade them to plant anything but tobacco, as it has been to induce the Southern farmer to plant anything but cotton. Their prosperity, therefore, depended on the price of tobacco, and the price

of tobacco depended on an unobstructed admission to the markets of the world. "Free trade in the widest sense of the term, if not absolutely essential to the prosperity of the Virginian, was at least highly promotive of his welfare." (Bruce's Economic History of Virginia in the Seventeenth Century, Vol. I, p. 345.) As soon as the Virginia trade became of appreciable value, there began schemes on the part of the mother country to monopolize this trade. All sorts of plans were proposed and attempted by which to require the planters to ship their tobacco only in English vessels and to English merchants. All sorts of counter schemes were devised by planters and Dutch traders, even to smuggling, to prevent the English monopoly. In 1651, six months before the settlement between the Colony and the Commonwealth, Parliament passed the first of the odious acts of navigation. This provided that all goods of Asia, America or Africa should be introduced into England only in English vessels. This was especially aimed at the Dutch carrying trade, and finally precipitated war with that country. But before the act could be put into effect Virginia surrendered to the commissioners of Parliament, and the commissioners who were men in sympathy with the needs of the planters, Bennett and Claiborne themselves being large planters, very readily granted the rights of free trade.

The existence of the rigid navigation act gave frequent occasion to English traders to attempt to infringe Virginia's right to free trade, but from beginning to end of Puritan rule, the local courts and House of Burgesses held stiffly for this guaranteed right. (Hening I, p. 413.) In 1652, Walter Chiles loaded his ship from the Eastern shore, with intent of sailing to Brazil. Richard Husband, a ship-master, seized his vessel and cargo. Chiles appealed to the local court, alleging that the absolute right of free trade had been conferred on the people of the colony. This reason was admitted to be just and sound, and Husband required to restore the ship and car-

go. (Bruce, Economic History of Virginia, page 350.) In 1660, such was the interference with this right by masters of English vessels, that the Assembly found it necessary to reaffirm their right, and passed a law to protect foreign traders. The act compelled every master of a vessel entering Virginia waters to give a heavy bond not to molest any person in trading in conformity with the colonial law. (Hening I, p. 535.) The Assembly, however, did show some deference to the English act of navigation by imposing a special tax on tobacco exported in foreign bottoms and not destined for English markets.

Whatever privileges of free trade were enjoyed during this time were entirely swept away after the restoration. One of the first laws under Charles II was a still more rigid navigation act, both as to exports and imports, and it bore with great heaviness on the Virginia planters. This was among the irritating causes that fanned the flame of Bacon's rebellion in 1676, and the same sort of restrictive legislation produced the revolution of 1776.

4. As to religion they enjoyed a large freedom. It will be remembered that under the Berkley administration, during the decade preceding the Cromwellian rule there was severe persecution of the Puritans. It will also be remembered that according to the terms of settlement by the Puritan commissioners it was permitted that the book of common prayer might be used for one year, with reference to the consent of the major part of the parish. (Hening I, p. 364.) This limitation to one year was never enforced, and there is every evidence that during the Puritan administration there was much freedom in matters of conscience. There was but little legislation on religion, and this is itself favorable to liberty. The legislation we do find is also in the right direction. There is a quaint law belonging to this time in which a reward of 20 pounds sterling is offered for importing a good minister into the country. It is not specified whether he is to be Puritan or Churchman, and only indicates that ministerial services were at a premium. While Puritan rule

is at high tide, the House of Burgesses in 1657 frames a full revision of the entire colonial code, in 131 acts. The first three acts of this code are upon religion and morals. The first act is headed, "Church Government Settled," and I quote its first paragraph: "Be it enacted by this present Grand Assembly concerning Church Government, that all matters concerning the vestry, their agreements with their ministers, touching the church wardens, the poor and other things concerning the parishes and parishoners, be referred to their own ordering and disposing, from time to time as they shall think fit." (Hening I, p. 433.) The second act is against drunkenness and other immoralities, and prescribes heavy penalties. The third is a rigid Sabbath law with penalty for desecration. It also enjoins the church officers to take care that the people do repair to their several churches on each Lord's day, but for non-attendance there is affixed no penalty, as in earlier colonial law.

Credit for this large liberty of conscience may be due in part to the fact that while there was Puritan ascendency in the government, the large majority of the people still believed in the Book of Common Prayer. Persecution would therefore be a difficult task, and these two influences would make an easy compromise in favor of religious liberty. But large credit is due, and ought to be accorded, to that type of Puritanism which was impersonated in Virginia in the character of Richard Bennett.

Mr. Campbell is the most accurate and fairminded of the historians on the colonial period. These characteristics of Puritan rule which I have thus elaborated, he clearly sets forth in a paragraph as follows: "The administration of the colonial government of the Commonwealth of England, was judicious and beneficent; the people were free, harmonious, and prosperous. During this interval she enjoyed free trade, legislative independence, civil and religious freedom, republican institutions and internal peace. The governors, Bennett and Diggs and Matthews, by their patriotic virtues, enjoyed the con-

fidence, affection and respect of the people. No extravagance, rapacity, corruption, or extortion was charged against their administration; intolerance and persecution were unknown. But rapine, corruption, extortion, intolerance and persecution were all soon to be revived under the restored dynasty of the Stuarts." (Campbell, p. 242.)

The transition from Puritan rule back to Cavalier supremacy is an interesting phase of our subject. The death of Gov. Matthews in 1659, and the resignation of Richard Cromwell the same year, left Virginia without Governor and England without a ruler. Then it was that Virginia's Assembly called Berkley from his retirement, and elected him governor. The stories so long current for history, that Berkley raised the royal flag and proclaimed Charles II king, before ever he was so recognized in England, contradicts every official document of the times. He accepted his authority from the House of Burgesses exactly as did Richard Bennett. He issued writs only in the name of the Assembly, and not until he received his commission from Charles II did he raise the royal standard. To account for Berkley's election by the Assembly, we have only to remember that during Cromwell's rule in England many Cavaliers emigrated to Virginia, and that here as in England, there was, after Oliver Cromwell's death, a reaction to royalty. By actual count I find that of the 43 Burgesses enrolled in 1659-60, and who elected Berkley, only 13 were names returned from the previous year. Evidently the Cavalier is again in the ascendency. But there is still recognition of the Puritans, for the name of Richard Bennett stands first in the new council.

A concluding query claims our attention. Have there been any abiding influences flowing from this Puritan element in colonial Virginia? I think we may safely agree that the Episcopal Church has itself felt the contact in some degree. I have mentioned that there were Puritans of a mild type who never separated themselves from

the established church. I have now to record that after the restoration, it seems that many of the Puritans gradually yielded to conformity. The Episcopal Church, absorbing this element, would feel its influence. There was no bishop in Virginia until after the Revolutionary War, and not even a commissary of the Bishop of London until near the close of the seventeenth century. The sentiment of the people, therefore, controlled the forms of worship, and a spirit of moderate Puritanism continued to dominate both clergy and laity. (Latané, p. 63.) In 1724, 75 years after Puritan rule, Rev. Hugh Jones, writing of his own times, tells us that there were alterations and omissions in the liturgy, that for a long time surplices had fallen into disuse and could be introduced only with difficulty, that the people were accustomed to receive the communion in their seats, and it was no easy matter to bring them to the Lord's table decently upon their knees. (Present State of Virginia, p. 69.) It was many years before these things could be corrected in the diocese of Virginia, and it is still recognized that in this State the Episcopal Church is extremely low-church. I take it that one of the factors to account for this conservatism may be found in the early Puritanism of the colony.

I think that we might also agree that Puritanism had a part in that undercurrent of democracy that now and then manifested itself throughout colonial times, and finally gave the world the model republic. I give it as my conviction that the blending of what was best in the two opposing characters, Cavalier and Puritan, has produced in Virginia a noble type of manhood. There was not only the contact of mind and life, but the power of mingled blood. In the veins of many a Virginian today there is blended the Puritan with the Cavalier blood. This is not a fancy. It rests upon genealogical tables. Annie Bennett, the daughter of Richard Bennett, the staunch Puritan, married Theodoric Bland of Westover. (R. A. Brock, Virginia and Virginians.) To this union may be traced the honored Virginia names of Harrison, Randolph and

Lee. In as much as the Lees of Virginia are the direct descendents of Richard Bennett, is it too much to say that the blending of the blood of Puritan and Cavalier has, on Virginia soil, found fruitage in the noblest type of Christian manhood the world has ever seen? Is it too much to say that the Puritanism we find in colonial Virginia is one of the factors that has given to the world, "the true Virginia gentleman?"

# PRACTICALITY IN THEOLOGICAL TRAINING IN THE UNITED STATES.

BY PROF. LEONARD W. DOOLAN, TH.D.
WACO, TEXAS.

Practicality must mark discussion of this theme, else we shall not practice what we preach or reach the end desired.

An eminent scientist, who is an excellent lay-preacher, too, in his popular addresses usually follows this outline whatever his subject may be: 1. What it is not. 2. What it is. 3. How to get it. 4. What to do with it. "Do we need it?" if added as a middle term would doubtless complete his scheme. With this addition, we borrow and use his plan.

Practicality is, so the dictionaries say, the quality or character of being practical, and "that is practical which pertains to or is governed by actual use and experience, as contrasted with ideals and speculations—the practical is opposed to the theoretical."

With due deference to what the definers say, this statement of the term is not that taken here. The practical is not in opposition but is in addition to what is theoretical, doctrinal alone. The practical is related to the theoretical as is deed to creed, or as the fruit to the root. There is no opposition here.

But what is here is this: An estimate of utility and usefulness in—not of—theological education. Utility and usefulness are not identical terms. "Utility" refers rather to the abstract; "usefulness" to the concrete sense. Without actual usefulness, utility and futility are not very far apart.

This last statement finds sufficient proof, with reference to theological teaching, in these facts stated by Dr. Howard Osgood, of Rochester Theological Seminary. Said he: "More than a few men have taken a whole theo-

logical course and degree, and then gone out of the Seminary less fit to preach than when they entered it." In that case, too, the fault was not in what was taught, but rather in what was not.

In short, "I sing of arms and men" and victorious service as good soldiers of Jesus Christ, able ministers of the new covenant. It is not merely that our seminary students shall be equipped with the weapons of sound doctrines, necessary as are these; but that they shall be also trained in the skilful wielding of the sword of the Spirit, which is the Word of God.

Has there been, and is there now, a lack of the latter in our seminary training schools? In answer, consider these few, of many such, pertinent facts, in an argument from progressive approach.

All around, and to too considerable an extent outside of, the churches, institutions have sprung up engaging in the churches' work. Of these, we mention particularly the various fraternal and charitable orders, the Y. M. and Y. W. C. A. Of course, on the one hand, these may be regarded as "committees of the church," and on the other hand it is true, "a church is not to be considered merely a soup-house." But just as surely, somewhere between these two extremes there lies the golden mean. Churches, in their ministrations, are not to neglect the widows and orphans or any in bodily or spiritual need. Sociology and theology are, and of a right, ought to be, the very best of friends. Jesus announced, as the credentials of Christianity, "the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good tidings preached to them." As reported by Matthew and Luke, He added immediately "And blessed is he whosoever shall find no occasion of stumbling in me." Jesus seemed to anticipate the state of affairs today when on every side one may hear strictures passed on His chosen institution for relieving the world's distress. Notwithstanding such Scriptures as these: Matt. 25:34-40; Acts 6:1-6;

Gal. 2:10; I Tim. 5:3-16; Jas. 1:27; 2:15, 16, it is yet far too true, as Dr. E. C. Dargan declares, "It is deplorable that this branch of church work is so neglected today."

Another respect in which the churches when weighed are found wanting today is that of concern in needed reforms. It is not meant to say that churches should participate, as churches, in partisan, "practical" politics. But it is meant that the deep principles underlying and the moral issues involved in movements affecting social weal (or woe) should be faithfully, fearlessly taught. The Master and Head of the church enjoined not only to "preach the Word," but also to "make disciples" unto Him of all men in every land. Alas! that largely the churches have forgotten that they are to do more than merely evangelize. Here is the point of departure of the workingman from the church and here is the real reason why churches are losing their hold on men and other institutions arise. To be sure, increasingly more is doing each year in educational and medical and industrial missions abroad and institutional churches at home; but as a whole it is yet true that Zion is far from awake and putting on all her strength.

One monumental instance alone suffices to convict us on this count—the churches' criminal negligence with reference to the legalized traffic in strong drink. Practically all admit, and yet all practically deny, that the words of both men and God unite in condemning this monstrous sin. It is as freely admitted in ecclesiastical conventions as it is stoutly denied in political conventions, that the saloon or the church must die. And all this by the same members' votes. "A wonderful and horrible thing is come to pass in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" Some modern Jeremiah should lament that among us also practical preaching has waned and to a disastrous degree.

A not less serious consequence of the practical failure of the churches in practical, social concerns is evinced in the spirit and statements of some so-called self-styled "higher" critics of the Word of God. True, their "results" are negative for the most part; but it is held here that they are positively the result of failure on the churches' part. In other words, do-nothing-ism within and among the churches is the mother of the whole brood of isms alive. "If any willeth to do His will, he shall know of the teaching, whether it is of God." However the latter may apply, whole libraries are being filled with pondrous volumes displaying through their polychrome patchwork of emendated guesswork a condescending desire to apologize for Jesus' mistakes. Learned dissertations pour forth their murky streams, and even theological journals sometimes mistake their muddiness for depth. Thus it shall continue as long as our revised rendering leaves out "Thus saith the Lord," and practically inserts in its stead, "Thus thinks scholarship." Disobedience and doubt are religious Siamese twins; slay the former, and the latter will die ere long.

An added demonstration of the impracticability of modern-day preaching and practice in the churches is seen in their relegation of the Greatest Commission to a subordinate place. Yet, this statement is true even in this "modern mission century." As indicated on the set of charts prepared by the Young People's Missionary Movement, accurate statistics show that Americans spend for Foreign Missions $7,500,000; for chewing gum, $11,000,000; for tobacco, $750,000,000; for intoxicating liquors, $1,243,000,000! As an eminent American said: "So long as these are true, we are not 'a Christian nation' in the best sense of the word, but raw heathen in the worst sense." His statement is accentuated by the figures showing that we have means and men enough with which to obey the Commission this year, if we would. The tithe of the annual net increase of wealth of the Protestant church members of the United States, over and

above all expenditures, is shown to be $80,000,000. This sum with the amount now annually contributed is more than sufficient to maintain an evangelizing force in all the heathen world, so that every man might have a fair chance to know the truth as it is in Christ. The 33,000 more missionaries needed to do this work could be easily obtained, if only they would be—from the 330,000 now in American universities, colleges and high schools.

With these figures and facts staring us in the face, consider these significant things: Even with the means at hand, the boards are not able to find men enough to send out. Only this year, the foreign boards sent an application to the Students' Volunteer Movement calling for 1,000 volunteers a year as soon as they would respond. Set that fact over against this one, that all the missionary societies in the United States and Canada had on their fields last year only 4,817 missionaries, and two other facts of great significance emerge: 1. The churches so far have hardly more than played at missions. 2. The reluctant response to the call for an increase of only one-fifth in the total foreign missionaries on the field shows the churches just beginning to awake, to open their eyes on the work. One other item sufficies to discover this state—the Young People's Missionary Movement has sought for years, but in vain so far, for several more denominational secretaries for that work. These posts are as yet unfilled simply because the seminaries and churches have not yet produced even this many suitable and available men. Seeing these things are so, and in reference to the end for which preaching exists, may we not rightly conclude that there is something sadly wrong in the teaching of the teachers of the church?

To the writer it is perfectly plain that all the above is so, not wholly but largely, because the seminaries are not teaching as they should do. To too large an extent, it appears we have been tithing the mint and the anise and the cummin of theories about God's Word while leaving undone the weightiest thing of practicing the will

of God—that all should come to repentance and eternal life. Not that we should or would despise the processes of sympathetic criticism or other than prize the results of reverent research in all ways; but that even these means should in no way be exalted to the place of an end in themselves. All this because of the truism that largely "as go the seminaries, so will go the pastors; as go the pastors, so will go the churches; as go the churches, so will go the land even to the uttermost parts."

Now we are ready to regard our theme from its positive point of view. Looking backward, we have seen results showing that the seminaries have fallen short in practical things. We will now look within and see whether these things are so. With this purpose, the inquiries below were recently sent to all the larger theological schools—seminaries and theological departments—in the United States: 1. What is your present arrangement for teaching the English Bible? 2. Have you a course in personal work in soul-winning, and if so, what is its plan? 3. Do you offer special training in Sunday School work—such as teacher-training, methods, etc? 4. What do you give in the way of specific training in Missions—the principles, forces and fields? 5. How does your institution afford facilities for rescue, or city, mission work? 6. Please give an outline statement of the history, in your school, of the courses and methods above referred to. 7. Is it your purpose to devote more attention, proportionately, to practical, pastoral training, and in what ways would you enlarge such work? 8. In your courses at present, what special attention, if any, is given to the matters of convert-culture and Christian stewardship? 9. Is stress laid upon more aggressive evangelism in your work, and if so to what extent?

As quite all the larger schools addressed responded to the questions above, the answers represent fully and accurately the status of practical theological training in the United States. From them, summarizing their statements, we deduce the following facts:

1. Practically all the theological schools now offer regular courses of study of the English Bible. Most of them have full chairs—that is to say, a professor is so occupied all or most of his time. But it is notable that many of these schools have had such English courses only a few years. In a few cases even yet the Bible is studied almost altogether in the original languages. The tendency, however, is to correct this speedily and to give the English Bible a department of its own. That students can no longer do—what has been done many times under the late regime, namely, take theological degrees without having read the Bible through so much as once—that this can never recur is a "consummation devoutly to be wished."

2. A sad deficiency is shown in regard to training in personal, soul-winning work. It is sorrowfully safe to say that not five per cent. of our theological schools give any adequate attention to this subject. Many have nothing of this kind, and nearly all only touch the hem of the garment at best. Whatever is taught on this theme is usually relegated to an insignificant place as a sub-topic connected with the work in pastoral theology. And yet some of the schools which answered "no" to this question concluded their reports by saying: "Our work is arranged in due proportion with reference to practical training." In only a few cases, even where opportunity is afforded, is anything considerable done in rescue mission work.

3. There are brought to light also some very significant facts as to training in Sunday School work or "Christian Pedagogy," if the term be preferred. The college pedagogy courses seem to suffice for the most part—with the small amount of such training work in pastoral theology. Within the last half-dozen years, however, not a few have arranged courses of about a dozen lectures by Sunday School specialists, generally in an Institute. But only four report full courses, chairs, of Religious Pedagogy, while a fifth seminary (the Southern Baptist) has a chair of S. S. Pedagogy. Here, again, the future is

bright with promise and hope. Several of the larger representative schools have already much work in Sunday School Pedagogy, Child Study and Convert Culture, and several more contemplate founding such chairs in the immediate future. Very wisely some of the presidents say: These subjects have hardly been begun as yet. All teachers should more and more realize that saving the saved is quite as important as seeking out the unsaved.

4. With reference to specific course in missions, the policy of the schools seems to represent somewhat the condition of the world described in Genesis 1:1—it is utterly unsettled as yet. But abundant material is at hand and order is coming out of chaos both in and out of the seminaries. Another "great awakening" is occurring in the churches resulting from, and in, an awakening in the seminaries. Not only in the theological schools but also in the college and churches, mission-study classes are coming to their own and proving their right to a lion's share of attention and time—thanks particularly to the Student Volunteer Movement and the Young People's Missionary Movement. But even now we may say mission study is simply in a formative stage. Yet it is gratifying that nearly all the seminaries supply the demand somewhat and report regular courses of varying length on various phases of the work, and almost all have voluntary study classes and occasional lectures at least. Consequently we behold an increasing number of volunteers for the foreign field and a mighty stirring of the hosts at home.

5. These statements suggest another deficiency in our regular courses now. It is perhaps safe to say that the columns supporting Christianity's triumphal arch are personal evangelism and systematic contribution by those who confess Christ's name. If this be even nearly true, our curricula are seriously at fault; for only the fewest number provide any considerable teaching in the principles and practice of Christian stewardship. All that

is taught by practically all is "nothing very special," by "general instruction," "very briefly," "in pastoral theology." A few report "clearly and emphatically taught," "by precept and example;" but only a very few indicate that much is done by special lectures or text-books. The assertion is ventured here that not one school in America is giving anything like due attention to this extremely important theme. Yet the present rising tide of mission study and zeal can be properly followed only by a succeeding one in Christian stewardship, and surely the seminaries ought to form the crest-wave.

6. The last, best question of all, as to aggressive evangelism, evoked a hearty response. Nearly all answered decidedly affirmatively as to advancing this end—the end of the preacher's work. As to whether stress is laid on more aggressive evangelism, only one or two schools sent forth an uncertain sound. All others testified strongly that the spirit of evangelism and revival is more and more possessing our schools. Here is, undoubtedly, the most hopeful sign of our times. Given a thorough realization of the exceeding sinfulness of sin and of how great a salvation is provided in Jesus Christ, among our religious leaders, and destructive criticism and general do-nothing-ism will melt away like the snow before the summer's sun. The lamented George McGregor, while studying many books, began to doubt the Book, but could not doubt his sin; and the Bible's response to sin made him believe God's Word. His case represents the rightful experience of the race—led by the men of God, if they be able ministers of the new covenant, good ministers of Jesus Christ.

The conclusion of the whole matter is that there is in nearly all our theological schools an increasingly practical trend, and that this spirit needs special strengthening in the methods suggested above. As the earth's surface gradually arose from mud and mist of seas, so theological teaching is surely rising out of and above the mire of scholastic pedantry. The old colored sexton

observed: "Yaas, suh! De las' pastor ob dis church sho' wuz about de most *confoundest* preacher dat dis church ebber had!" It is more and more clearly observed that the obscure and impracticable in teaching and preaching are not necessarily profound, and heterodoxy is ceasing to be a hall-mark of brilliancy. The best "scholarship" is seen to be sitting at the feet of the Great Teacher, hearing and doing His words.

And all this, happily, without depreciating in the least really "advanced thought" or reverent research in any way, without encouraging the "shorter course" or shallowness at all; but by due and long delayed appreciation of the end above all these means. *"Respice finem"* ought to be our motto evermore. "Finally, brethren, whatsoever things are true, . . . honorable, . . . just, . . . pure, . . . lovely, . . . and of good report . . . think on these things."

# THE FIRST EPISTLE OF JOHN

A STUDY OF THE NEW LIFE.

BY MRS. JNO. G. ROACH, LOUISVILLE, KY.

The purpose of this beautiful epistle is clearly stated toward its close—V:13. It was written to believers in order that they might have a clear understanding of what was given to them in the Gospel, and plain, practical proofs of their acceptance thereof furnished in the evidence of their daily lives:—to the end that their faith might be confirmed. If Inspiration judged this necessary to the Christian of John's day, it is no less necessary to us; and the epistle is therefore worthy of our careful and diligent study.

## INTRODUCTION. I:1-4

Very much of the clearness and beauty of the book is lost by the arbitrary division into chapters, by which, parts most closely connected are rudely separated to be joined with those with which they have less connection. After a brief introduction (I:1-4) in which John tersely states his position as witness, and therefore teacher, and magnifies his office by the importance of that witnessed and taught, with his characteristic force he plunges at once into his subject, and declares that the first link of the chain of salvation, indeed the very essence of the

## LINK I. THE MESSAGE:—LIGHT. CHAPTER I. I:15—II:25

Gospel "message" is Light. From chapter 1:5 to chapter II:25 is John's first chapter, the subject of which is Light. The possession of physical light is clearly demonstrated by the actions of its possessors. They do not grope or stumble as the blind, and the stimulated optic nerve gives the answering manifestation of intelligence.

It is not unreasonable that the possession of spiritual light should be likewise evidenced, and these evidences, making the first three of the famous "Tests of Regeneration", together with their discussion, constitute the chapter on Light.

1ST TEST.—KNOWLEDGE. I:6—II:3.

The first test or evidence of light is Knowledge. (I:6—II:3.) Mists are cleared away, and objects are sharply and distinctly outlined, so that they attract interest and attention and there is no longer occasion for groping or stumbling. It would be preposterous for one (I:6) manifesting the lack of the former and the continuance of the latter to say that he saw. One receiving the benefit of a light is quick to perceive that another receives benefit from the same; hence our fellowship (7), to which, in speaking of its source, John cannot refrain from referring, though he reserves it for a fuller discussion. But sometimes, people who see are careless and stumble, or they are willful and go astray, or they have defective vision and refuse glasses. In these cases, the very light they possess makes the fall or the wandering or the false pride apparent and inexcusable. To deny the fact would make the light "a liar" (10). This is just as true with regard to that Light which lights the soul. There is but one resource—to confess the error or the weakness, acquit the light and accept its guidance. But to the possessor of spiritual light more is promised, for that Light is also the Cleanser (7) and the Advocate (II:1) and the Propitiation (2).

2ND TEST—OBEDIENCE. II:3-14.

The second test of light, or of the possession of light, is Obedience. (II:3-14.) It would be silly for a man to say "I see" and yet walk deliberately against a wall or into a pit from which the light warned him to turn aside. It would be equally silly to say "I see" and then stumble over rocks or through briars when the light re-

vealed a plain, clear road. Are things less silly because they have spiritual relations? Surely not. Therefore he that says of the Light, "I see", and yet does not obey, gives the lie (4) to his own words, and he who obeys the Light is the living proof (5) of the Light's correct guidance. Even as Christ, our Light, is also our Pattern (6), so every follower who walks in the Light becomes a reflected light to those in darkness. And that suggests the next thought. As the possession of physical light awakens in the heart of the possessor a pity for the blind and a desire to assist them, so the possession and enjoyment of the spiritual light awakens like pity and desire toward those who are spiritually blind, or even near-sighted, and one seeks more earnestly to obey the Light (7-14) lest one cause another to stumble or to go astray. "Fathers", "young men", and little children", as each receives the Light, each may abide this test.

### 3rd test—choice, or purpose. II:15-24.

There is yet one more evidence of the possession of physical light which is likewise an evidence of the posssion of the real Light. This is discussed from II:15 to II:24, and may be designated as Choice or Purpose. When a flood of light is turned upon objects, it becomes easy for those who see to distinguish between the good and the bad, the clean and the unclean, the substantial and the worthless. For one who is sane to say, "I see" and yet persistently to choose or to seek to secure that which is foul, to turn aside from that which is radiantly beautiful and cling to that which is sombre and ugly, to surrender that which is enduring and rare and costly in order that he may keep that which is of no value and is full of corruption and is soon to be despised, is an absurdity which the mind refuses to accept. The very fact of such abiding choice, or final choice, becomes proof that those eyes never really saw (19-20); while, on the contrary, those who have the Light become convinced of the

superiority of those things which that Light reveals as good (15-24), and henceforth they can be satisfied with nothing else.

LINK II. THE PROMISE:—LIFE. II:25—III:23.

The real second chapter of the epistle extends from II:25 to III:23, and its subject is the second link in the Gospel chain. The first was "the message", and this is "the promise", and John declares that it is life:— as in the natural, so in the spiritual world, following closely in the footsteps of Light. Just as the physical life by its needs and instincts is its own best teacher, so the life granted spiritually is taught by its own anointing (II:27).

4TH TEST. HEADSHIP. II:29—III:2, AND 6TH TEST. DESCENT. III:9, 10.

There are two tests under this link that are closely related. They are the fourth (II:29—III:2), and the sixth (III:9, 10), and they disclose Headship and Descent. Life of every form maintains its own peculiar characteristics. We know perfectly well the nature that the lion's progeny will possess, and on the other hand, were we told of certain traits displayed by an animal, we would unhesitatingly say, "That is the offspring of the lion." The Great Head of the spiritual life is righteous, therefore, righteousness must be the inherent quality of all that is born of Him. However latent or obscure this righteousness may seem for a time, it will just as assuredly grow to its full development as the harmless, playful cub will mature into the ferocious, bloodthirsty lion, and then "we shall be like Him" (III:1, 2), and "we shall see Him as He is". This inherent love of righteousness, this invariable choice of the right—that is of Him—whenever the crucial test shall come, is therefore the practical proof of the existence of the Life (9) as its absence is the denial (8). The nature of the Life, as of that of the lion in the cub, may for a time

be disguised by its environment, but when really tested, and sometimes when least expected, it will as certainly be true to its inheritance.

5TH TEST. CAREFULNESS. III:3-5.

The thought of the full development of this right-loving nature suggests the fifth test—Carefulness—(III:3-5). It is the instinct of this Life, whose source, heredity and hope is righteousness, to keep itself pure. It not only seeks the right, and cannot choose wrong when the distinction is clearly perceived, but more, it hates the wrong as a foul impurity, and, becoming conscious that that impurity has left upon it its passing stain, it is restless and unhappy until it is purified in the blood of Him who "was manifested to take away our sins" (5). We have seen that the Christian may stumble through carelessness and be short-sighted almost to blindness, but he has the Light and the Life, and the one will surely reveal impurity and the other will just as surely revolt therefrom. The life that is born from above is careful to purify itself even as its Source and its Pattern and its Hope is pure.

7TH TEST. FELLOWSHIP. III:11-14-22.

There is another test under Life, that is Fellowship (11-14-22)), which John here discusses in full, first reminding us (11) of the relation which it bears to the "message", (Light), under which head he first referred to it (I:7). We that "have passed from death unto life" love the brethren (14) because they are begotten of the same Spirit are guided by the same Light, and possess the same Life with its inherent traits and instincts. Life is always quick to recognize its kind. It is an old and a true saying that "Birds of a feather flock together". Shall the Life that is spiritual and eternal be less perceptive and responsive than that which is merely physical and temporal? To be an unfailing test, this love for the brethren—because they are brethren—

must be practical (17) and real, in deed and not in word only. It must be a love that leads us (16) "to lay down our lives for the brethren". This does not necessarily mean to die for them—but more—to *live* for them. It is a love that lives and therefore it is a love that gives. It is a love that is as "careful" for the Christ-life in another as in one's self, and therefore it will put no stumbling-block in the brother's way. It is neither sickly, sentimental nor selfish. It is wholesome and pure and helpful, even as the Life from which it springs.

### LINK III. THE COMMANDMENT: LOVE. V:2.

Chapter III of this epistle properly begins with the 23rd verse of the accepted third chapter, and is given to the discussion of the third link which is Love. This is inseparably connected with faith in the Christ and is manifested in our relations to each other. It is, therefore, the expression of the Life and the active result of the Light which precede it. As the Source is righteous and choice of right is inherent, so the Source is Love and love is inherent also.

### 8TH TEST. SUBJECTION. IV:1-5.

The first test under Love and the eighth test in the list is Subjection—IV:1-5. There will be false teachers, and there will be those who claim to be Christians and are not. The soul that is born of God—that has received the Light and manifests the Life—confesses that the man, Jesus, is Jesus Christ, or the Anointed Savior—*the* Savior who saved *him,* and *the* Anointed of God. This is the confession of personal obligation for personal grace, and therefore it is the confession of personal subjection as the logical consequence of personal, grateful love. The religion of Christ is the religion of a person and deals with the individual. Its "commandment" is belief on the name of Jesus Christ and loving confession of Him as Savior and therefore Lord. He who has realized

himself a sinner and Jesus his personal Savior is glad to confess subjection to Him forevermore. In all of our human relations subjection is the language of personal, grateful love. He who does not in all things confess subjection to Christ, when brought under the test and made fully to comprehend the issue, is proven thereby to have no part in Him—hears not the "commandment" of Love, is a stranger to the "promise" of Life, and has never received the "message" of Light.

9TH TEST. RECOGNITION. IV:6-12.

The second test under Love, and the ninth in the list is (6-12) Recognition. This is recognition of the Master and of His Word, even as sheep know the voice of their shepherd—and recognition of the Master's authority, that His word is law because it is His word, whether spoken by Himself or His inspired servants. "My sheep know my voice, and they follow me: a stranger will they not follow, because they know not the voice of a stranger." Love is swift and joyous in recognition, and it will not be deceived. But those that are Christ's not only recognize Him (7) but they recognize His likeness in His followers, even when that likeness is marred or feeble, and, remembering Christ's love toward them, they love the Christ in the brethren, and the brethren for Christ's sake (8). But the Divine Love is deep and broad, and it prompted to the greatest self-giving (9, 10) for the sake of those who as yet could give no response. So this Love, inherent in the Christian, recognized the objects of Divine compassion, and manifests itself in self-sacrificing efforts on their behalf (11, 12).

10TH TEST. PARTICIPATION. IV:13—V:2.

The last test in the chapter of Love and the tenth in the whole list (IV:13—V:2) is Participation and is suggested by the last thought in the test preceding. Love is in sympathy with the loved one—enters into joys and sorrows—understands things beyond the grasp of a

stranger—shares toil as well as reward, and reverses as gladly as prosperity. He who has Christ's love in him participates (14) in Christ's love to mankind, and remembering how utterly undeserving (16) he was of the Master's love, he does not wait for those upon whom the Master has compassion to be deserving before he exercises his own. It is this participation in Christ's love that constrains the love of the Christian to seek its expression in the missionary idea, urging him to seek and to save all those for whom Jesus lived and died. It is this participation in Christ's love (17) that casts out fear, seeking to obey the Father as He obeyed—as the expression of love; that values (V:1, 2) what He values; and that counts all things but loss for Christ, even as He counted all things but loss for the glory of the Father.

LINK IV. THE LOVE—LIBERTY. V:3-10.

Chapter IV of the epistle, properly beginning with the third verse of the fifth chapter, has for its subject the fourth link, Liberty, in direct sequence after Love. "This is the love of God, that we keep His commandments and His commandments are not grievous." Liberty does not mean non-subjection to law; that is license, is incompatible with love, and is productive only of harm. Liberty is right recognition of the supremacy of law, and voluntary, glad submission thereto. Then the law is no longer an irksome yoke, but a help to avoid wrong. This is the effect of the Love that is in Christ Jesus, and this is the true Liberty of the soul.

11TH TEST. MASTERY. V:4-9.

The first test under this link, and the eleventh in the list is Mastery—V:4-9. The regenerate soul, through love, is free in Christ, and all things are in subjection to Christ--therefore, "whatsoever is born of God overcometh the world", and "the victory" is "faith". The Christian *chooses* to obey the will of Christ, and there is no power in the universe that is able to prevent his doing

so, for the Christ is Master of all. Herein lies the secret and triumph of the Christian Martyr. There is absolutely *no* power that can constrain the Christian to act against his will and in opposition to his choice. Whenever the forces of evil array themselves in their strength, and the decisive test comes, the Christian may be known by his assertion of this soul-liberty, this choice of the Christ, unrestrainable and unrestrained even by death itself. But this mastery is made known not only in the exercise of choice in the face of opposition but in the triumph of ultimate success. That which is born of God (4) *overcomes* (*νικᾷ*, a strong word): that is the Christian accomplishes that which God's purpose has ordained in him and for him and that which he is led to undertake in Christ, in spite of the world and the flesh and the devil. Whom God has chosen for eternal life, that one *will* "work out his own salvation with fear and trembling". Whom God has ordained for service, whether the task is for head, or hands, or heart; whether it is active or passive—to press forward, or to suffer and wait; to build the superstructure or to lay the foundation; to plough or to plant or to reap; to teach or to preach or to provide—that one overcomes because God overcomes in him and through him; and the overcoming is evidence of that which was born of God.

12TH TEST. CONSCIOUSNESS. V:10.

There is one more test here (V:10), the twelfth and last in the list. This is Consciousness. "He that believeth hath the witness in himself." There is no higher evidence than that of consciousness, for there is nothing that can contradict it, and it appeals to nothing to sustain it. I love and choose and will. I am conscious of so doing, and argument cannot convince me to the contrary. The Christian knows that he loves the Lord Jesus; knows that he chooses Christ as Savior; knows that he wills to persist in and abide by this choice just as he knows that he exists—by mere consciousness. The spiritual

identity is as emphatic and as clearly defined as the physical. Nay—the weakest and most timid; that one who hesitates and falters when called upon to assert Christ's acceptance of him; that one who shrinks from being exposed to any test whatever—that one is yet conscious of choosing the Crucified, of choosing Him in spite of opposition, and of rejoicing in the exercise of his will in his choice. And the awful alternative is to have given God the lie!

### RECAPITULATION. V:11-15.

Chapter V of the epistle comprises verses 11-15 inclusive of the arbitrary fifth chapter, and is a Recapitulation. "This," clearly meaning the wonderful chain that has been given to us link by link, Light, Life, Love, and Liberty, is the "record," ἡ μαρτυρία, the testimony. The substance of it all is that God has given us eternal life in His Son, Jesus Christ.

### THE RECORD. V:11, 12.

Having Him (12) is having what God gives, and also having the manifestation of Himself in this life that proves inheritance in life eternal. Not having the Son is having no claim to eternal life. There is no middle ground.

### THE CONFIDENCE. V:13-15.

Logically resting upon this is the "confidence" (or assurance, ἠπαρρησία) that is the Christian's privilege—13:15. Having Christ, that which the Christ desires in him and for him he may boldly ask for in His Name, from his own resurrection in a glorified body down to the minutest detail of a life that is to be "perfected" because it concerns the Christ by right of His ownership thereof. The request that the Christ-life prompts, (by the Christ-life is meant the indwelling Christ "the hope of glory", Col. I:27), is always heard, and is always answered in accordance with His will, because the Father refuses nothing to the Son.

### CONCLUSION. V:16-21.

The last six verses of this chapter (V) constitute John's chapter VI which is his Conclusion. Suggested by the thought last discussed, there is a reminder of the privilege of prayer, not only for one's self but for others —save for the unpardonable sin. This, in the very nature of the case, the Christian cannot commit; and it is reasonable to conclude that neither have those committed it who are yet being wooed by the Holy Spirit. Is not this an argument to plead, that an acceptance of the Anointed Savior may render its commission forever impossible? It is wonderful, in reading verses 18-20, to note with what clear, decided emphasis the disciple "whom Jesus loved" uses the confident words—"We know"—neither is it less wonderful to note the profound importance and the eternal value of that which he declares to be known. This is the clarion note that closes this beautiful and loving "First Epistle of John", sounding, in the full assurance of faith, the triumphant declaration of the truth of God's revelation to us in Jesus Christ. "This is the true God and eternal life. Little children, keep yourselves from idols."

# THE STORY OF MISSIONS IN FIVE CONTINENTS.

BY REV. W. T. WHITLEY, A.M., LL.D., PRESTON, ENGLAND.

DELIVERED ON THE W. D. GAY FOUNDATION, AT THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

## I. FAILURE IN ASIA.

Palestine was essentially a fragment of Asia, although in the providence of God the European power of Rome was dominant there when our Lord lived. If now and again the dwellers by the Nile claimed a footing, yet it harbored chiefly the Semites of Arabia, and was ruled generally from the Euphrates or Tigris. There is reason then in examining first the spread of Christianity in its native continent, and to this we will confine ourselves today. The study may be the more interesting as its story has never been written in our tongue, and the facts have had to be gleaned with patience from all manner of sources.

The field of Asia may, however, be narrowed by setting aside three great areas; first, that Anatolian land called by us Asia Minor, which is better treated in connection with Europe, whose civilization it largely shares, and whence it has been ruled for centuries. Second, we may postpone the study of Arabia, which from a religious point of view is associated rather with Africa. Third, we may ignore Siberia and the north as a tract of land then utterly unimportant.

Again, we may draw the line at the period when Asiatic Christianity had spent its force. Thrice has Europe tried to transplant her religion; once in the Middle Ages, by force, in the crusades; once at the dawn of the modern world of commerce, when the friars and the Jesuits were the heroes; once again when Protestantism essayed the task anew, with the weapons of thought. But these

attempts represent the Western world seeking to dominate or to rejuvenate the East; and if help is to be gained for modern ambassadors, it must be by a study of what Asiatics have done for Asiatics, how they succeeded, and why they failed. For we know that by 1500 they had failed, conspicuously and finally, and that Christianity in Asia was then absolutely negligible.

Our religion in its eastward progress met four great nations: the Jews, the Parthians or Persians, the Indians, the Chinese. Let us note how it fared with each of these.

### (I.) JEWS.

Since whole nations have been swayed by their religious reformers, such as Zoroaster, Confucius, Gotama, Muhammad, we may be inclined to wonder why the Jews remained almost unaffected by Jesus. Any Israelite who was told in the year 25 A.D. that within the current high-priesthood the Messiah would come and accomplish his work, must have confidently expected a national evolution or a religious revolution. He would have been sure that there could be no failure in what God had prepared His people for during the ages. But once again Isaiah's doctrine of the Remnant was to be exemplified; once again was it to be seen that the Jews of Palestine were as a whole "bad figs", and that the best were to be sought away from the center of contamination at Jerusalem. If Ezekiel beheld the glory of the Lord depart from the temple, so, too, the disciples heard Jesus declare that the House was left desolate; and they beheld Him despised and rejected by His own nation. By His personal ministry He won only some 500 brethren enthusiastic enough to come and meet Him at a meeting specially convened after His resurrection.

Then came the Spirit, and the proclamation of pardon even to those who slew their Messiah. Nor was this in vain, and soon there were thousands at Jerusalem, including disciples of the Pharisees and a great company

of the priests. But if hopes were ever entertained of winning the leaders and bringing the whole nation to accept Jesus as the Messiah, they must soon have faded when Stephen challenged the temple and the customs delivered by Moses, when Paul entered into the breach made by Philip and Peter, introducing Gentiles, and when the Jewish Nazarenes agreed, however reluctantly, to recognize these on almost equal terms. Paul himself might be plotted against, or thrown into prison, but his work continued; and whatever those of the new Way might decide, the orthodox Jews held distinctly that it was an unlawful thing for them to keep company with or come unto one of another nation. Henceforth these followers of the Crucified were a Sect, and their doctrine was a Heresy.

The suppression of the great rebellion in A.D. 70, the destruction of the temple and the extinction of the Sanhedrin with its priestly rulers, might seem to open the way anew for the nation to realize its true destiny. But instantly the Pharisees stepped into the vacant leadership, and proceeded to close up the ranks by detecting and expelling all suspected of sympathy with Jesus. They forbade any manner of observance of the first day of the week; they framed a special Malediction against the "Minim", as they began to style their erring brethren, and caused it to be pronounced every Sabbath; they discouraged the reading of all books tainted with the heresy, even forbidding the use of a copy of the Law previously owned by a heretic. And when there came the desperate rising against Hadrian, they did their best to massacre all the Jewish Christians. This made it hopeless to think of winning over the whole of the once Chosen People, and we may confine attention to the minority which was trying on the one hand to keep the Law of Moses, and on the other to accept the grace and truth which came through Jesus the Messiah.

At the middle of the second century they still felt themselves the main Christian stock, and we hear of a Jewish Christian who recollected the precedent of Barnabas,

once sent down to Antioch to inspect the doings there and assure the church at Jerusalem that all was well with the daughter church. In this spirit Hegesippus went on a tour of the Christian churches; he was satisfied with what he found at Corinth and at Rome, doctrine that accorded with the Law and the prophets and the Lord. He shows that in his circle a glorification of James had made way, as if he were a sort of High Priest. But within a dozen years his party was in a minority, and soon ceased to obtain any recognition of pre-eminence. Thereupon appeal was made to the power of the pen, and a novel was published with Clement of Rome as its hero, representing him as converted by Peter in Palestine, and as looking to James at Jerusalem to confirm him as Peter's successor. It is amusing to see how the Jewish Christians tenaciously asserted their superiority, and how they endeavored to subject all the Christian world to a hereditary dynasty of the family of Jesus. The claim was ignored, except in so far as it kindled aspirations in the Roman church, destined to come to fruition at no distant date.

On the other hand the Nazarenes were cast out by the old-fashioned Jews, who give us glimpses at their separate synagogues where they met, probably on the first, fourth and sixth days, their readers clad in white and barefooted, with phylacteries on the forehead and the palms of the hands. Thus isolated on either hand, like the Anglican communion today, they worked out their own theology; two leading schools appear, one purely Jewish-Christian, the second influenced by other Asiatic elements. The germs of the latter may be traced in the counterblasts of Paul and John against the heresies of Asia Minor, or in the teachings of Cerinthus as reported by Hippolytus, but this does not claim attention yet, for its influence was greatest in Europe. The Palestinian type is shown in the Talmud and in the Clementine Homilies, which reveal the two sides they turned to the old Jews and to the Christians at large.

As against the orthodox Jews they upheld the reality of the resurrection of Jesus, and insisted that this was the only valid proof of a general resurrection, demanding where the Old Testament promised any such thing, or even foreshadowed it. They had a high doctrine of the Person of Christ, and were charged with asserting the duality of the Godhead. To His teachings they paid respect, and on His authority they criticised the Law of Moses, declaring that only the Ten Words were still binding, and so becoming involved in frequent disputes on ritualism.

But as against Gentile Christians they were sacerdotal and legal, and had a strong sense of the value of external continuity. Especially they regarded Christianity as continuous with Judaism, and claimed a secret tradition to prove this. Thus they inevitably continued in conflict with Paul, as their fathers had been, and the Homilies contain a virulent attack on him and his teaching. And in their view of Jesus, they laid the emphasis, not with Paul on the Cross, nor even with Peter on the Messiahship, but on His teaching and prophecy.

This combination of peculiarities condemned them to isolation and stagnation, and as the church grew in other directions they became more and more insignificant. In the fourth and fifth centuries the tendency to uniformity bore hardly on them; and the "Catholic Church", having taken over to itself their own pet dogmas of continuity, sacerdotalism, legalism, at length excluded them altogether as heretics.

If any of them resented this, they had a magnificent revenge, for all the knowledge that Muhammad had of Jesus seems to have reached him through some Jewish Christians, and the Qur'an reflects some of their ideas. Had there been more consideration on both sides, more interchange of thought between Jewish and Gentile Christians, Muhammad might have had a richer and deeper conception of Jesus, his watchword might have varied, and he might have done for western Asia and Africa what

Olopun of Persia was doing for eastern Asia, what Aidan and Chad were doing for England, what Columban was doing for central Europe.

But as a matter of fact, most of the Jews rejected Jesus, and those who did accept him remained feeble and stationary and are now extinct. Looked at outwardly, Christianity failed twice in the very place where it ought to have succeeded wonderfully. Yet is not such an idea due to the Jewish error of outward continuity, naturalized among Christians as Apostolic Succession? Look not at peoples, but at ideas. What did the Jews bequeath to Christian thought? Three distinct legacies we can trace, from our Lord, from the apostles, from later generations.

First, Jesus Himself disengaged three great truths from the mass of Jewish beliefs, and stamped them with His authority. He endorsed the current faith in God as a living God, actively concerned with all that passed: "My Father works hitherto; thy Father seeth in secret and shall recompense thee." Then He accepted the splendid hope for the future, both of the world and of the individual, He greatly enriched it by the assurance that eternal life was to know the Father and Himself, and He gave some basis of fact to what had been but a pious hope, by His own reappearance from the dead, an earnest of what might happen to all. Further, He not only approved the lofty ethics of the Jews, but He frankly criticised their written Law as inadequate to the needs of this time, and selected two sentences into which He breathed new meaning, presently restating them in what His discipls called plainly a New Commandment, of Mutual Love. No religion had ever lifted such a standard before its devotees. And once more, whereas Ezekiel had claimed attention to the importance of the individual, and John the Baptist had driven this home to the individual sinner among Jews, Jesus most fully taught that every man stands or falls by himself, that each is saved

by the personal interest of God: Whosoever believeth may in Me have eternal life.

The earliest Jewish Christians, living before the schism, brought rare contributions to Christian life and thought. To begin with, they were accustomed to a steady propaganda, and to them we are indebted for the very conception of *professional missionaries,* of men whose efforts to spread Christianity were the chief thing in life, and not mere by-products. There was no apostolic succession of missionaries kept up after the Jewish element was extruded from the church, and its influence faded out. True that here and there we find a Gregory Illuminator, a Raman Lull, a Francis Xavier; but these are rare exceptions. Had the Jewish custom been perpetuated, the command of Jesus might have been speedily obeyed, and all the nations might have heard the good news a millennium ago. One item of their program did abide, the thought that every missionary was to model his proceedings on the pattern of Jesus, the Forerunner and the Example, and the directions given by Him on one specific occasion to the twelve disciples were taken as universally applicable. Here, surely, are two fallacies; Jesus was not above all things the model missionary, but the Redeemer; and His conduct must often have been determined by this consideration, so that it is a mistake to appeal to it as necessarily in every detail to be imitated. And the directions given to the twelve bear one obvious mark of being temporary in that they limit that mission to Jews. Yet the blunder persisted and wrought serious effects; despite the plain words of Paul, despite the fact that he was a widower, settling for years at a time in one town to establish a cause, and supporting himself; yet the popular type of missionary was the itinerant bachelor subsisting on chance charity. The evangelists and wandering prophets of the second century were gradually discredited and supplanted by stationary local officials, and organized missionary effort correspondingly ceased. A more useful legacy from the

Jews was the *Old Testament,* the sacred literature of the Jews, to which as Hegesippus shows, the Jewish Christians soon added the Lord's words as equally authoritative, and to which Marcion speedily opposed the writings of Paul, so that gradually a New Testament emerged, completing a collection of standard religious literature. Familiar as this conception was in China, India and Persia, yet in the Roman Empire it was a novelty, and the Jews must be credited with its introduction. Again they carried over a new style of *worship,* that of the synagogue, with its public reading, its responsive prayers, its chants, its preaching, but without pompous procession or idol or priest or sacrifice. And once more if we think of *doctrine,* the conception of Jesus as the God-sent Leader, to whom all the ages led up, and in whom all history finds its interpretation, this is their grandest legacy.

At a later period Gentile Christians appropriated yet other elements from the Jews, the value of which is extremely different. There was an adoption of Jewish apocalypses, and a tendency to forge writings, which could perhaps be checked by officials and kept out of public worship, but none the less were studied at home. There was an officialism which turned the business committee into a paid staff of priests, turned the teacher into a Rabbi with a love for tradition, and promoted a life tenure of office with a corresponding degradation of the unofficial Christian, like "this people which knoweth not the Law, accursed". Such an inheritance as this was no part of the primitive deposit, and can only be regarded at best as a temporary husk, which must perish when the grain of wheat is sown afresh.

### (2). SYRIANS, ARMENIANS AND PERSIANS.

To the east and northeast of Palestine lay the basins of the Euphrates, Tigris and Araxes, all containing Jews and presenting an obvious field for Christian missionaries. No difficulty would arise as to language, for the Aramaic of Palestine differed no more from the Aramaic

of the Parthian kingdom, than Lowland Scots from standard English. Indeed, both Matthew and Josephus wrote originally in Aramaic for this very population, and their works were read as far as the Indus. And for centuries to come the Jews used it for their Talmud and their Targums.

Now the Jewish rebellion of 135 A.D., was a great dividing line for Jewish Christians as for Jews proper. When it was suppressed, a Christian missionary called Addai came to the frontier town of Edessa where he found Jews with translations of their Law and Prophets, and of Ben Sira's wisdom. Many of these people he converted, and built a church for their use. Though he died in peace, his successor, Aggai, found opposition developed, and was martyred. Soon a native called Tatian returned from Rome bringing the four gospels, which he dovetailed into a composite life of Jesus, translating and publishing in the vernacular. The breach between Jews and Christians is shown in the fact that he used a different alphabet; and gradually the dialect specialized and became known as Syriac, which remained a literary language for Christians down to 1300 A.D. Soon was won a notable follower Bar-Daisân, astrologer and philosopher. Tatian had peculiarities that the Greek world wondered at, and from this new convert Syriac Christianity received another notable impress. He speculated on the origin of the world, and on the factors to determine the character and future of a man; as against Nature and Fate he emphasized the reality of free will. Certainly he was excommunicated as too bold a theorist, but if we turn to the standard book of the second century, the Doctrine of Addai, we discover that nothing is said about parentage or children or education. Indeed, the asceticism for which Tatian was blamed, developed so fast that the church of Edessa was for celibates only!

Persecution lowered the church, and the Greeks of Antioch intervened to rescue it from foes without and faddists within. A new line of bishops begins about 200

with Palût, on the annexation of Edessa to the Roman Empire, and the break of continuity was marked by the river sweeping away the old church. For awhile the energies of the church were directed westward, Cappadocia was won for Christ, and the XII legion quartered on this frontier became deeply leavened. When Decius and Diocletian tried to stamp out Christianity, this legion and this church yielded many martyrs.

From Edessa the gospel was carried northwards to Armenia, which profited first by the presence of Bar-Daisân, then of an organizer, Gregory Illuminator. So successful were the missionaries that King Tiridates not only gave in his own adhesion, but also established it as the State Religion, the first such instance known. Syriac and Greek schools were opened, and the Scriptures were taught; soon the sons of heathen priests were in training to become native bishops. Had we the time to spare, it would be interesting to sketch the remarkable form assumed here by Christianity, revealed to us by the Armenian "Key of Truth", before the Greek spirit affected the national church and distracted its attention to other problems. One point is that the headship of the church descended in Gregory's family, much as at Jerusalem it descended in the family of Jesus. And even to the present day the priesthood remains hereditary.

Until the year 230 the eastern kingdom on whose borders both Syria and Armenia lay, was governed by the Parthians, but then the Persians brought about great changes, both political and religious. The Tigris and Euphrates became again highways of travel, and the Christians of Edessa came into touch with others on the shores of the Persian Gulf and of Baluchistan. They seem to have originated from the labors of the Apostle Thomas, who evangelized those parts in the reign of King Godophar, reigning near Cabul, and who was slain on the coast rather west of Karachi. The community he founded preserved an Aramaic "Gospel according to Matthew", which was taken to Alexandria by a missionary profes-

sor, a converted Sicilian Jew, about 180. The story of the doings of Thomas has been grievously embellished, but the very embellishments show us the ideal that obtained in the district, virginity, poverty, vegetarianism, and in these points we recognize the local ideal of holiness, adopted later by the Brahmans, but as foreign to the primitive Hindu religion as to Christianity. In the year 235 a merchant brought to Edessa what he supposed were the bones of Thomas, which were deposited in the old church; and ever since then the Christians spreading throughout Persia styled themselves the Church or Saint Thomas''.*

The political changes at this time were less important than the revival of the Persian religion. The antique national faith had been recast about the time of Ezekiel by Zoroaster, who had inspired the Medes to their national revival which overthrew Nineveh, and led Cyrus seventy years later to permit the restoration of Jerusalem. If the Zoroastrians had once enriched Jewish thought with the doctrine of angels and devils, they now condescended to copy Christian models; their priests were organized into a hierarchy, and presently their sacred books were gathered into a Canon.

*The subsequent history of these bones is curious. In 394 Bishop Cyrus removed them to a grand new church in Edessa, where Sylvia of Aquitaine saw them. About fifty years later General Anatolius presented a silver casket in which they were placed, and hung by silver chains from the roof. When the separation took place between the Persian church and the Greek, the latter retained the relics. In 1097 the Latins conquered the place, and they claim that they took the bones to Chios, where in 1127 they rededicated the cathedral to Thomas, and that in 1258 another removal took place to Ortona on the east coast of Italy, where the head may still be seen mounted in silver. But the Greeks declare that before the Latin conquest, the emperor, Alexios Comnenos, removed the head, and presented it about 1090 to a new monastery on Patmos, where also it may be seen mounted in silver, and very efficacious in its influence on the weather. It is also to be noted that in 1293 Marco Polo found in Malabar on the coast of India, a church to the memory of Thomas, where in 1522 the Portuguese removed what a Muslim told them were the bones of the apostle and the lance that speared him; these are to be seen at Goa. A fourth set of bones is now displayed at the Malabar church in the suburbs of Madras.

When a century later Christianity was adopted by the Greek empire as its State Religion, it was instantly regarded in Persia as an exotic enemy, and an organized campaign against it was set on foot. This, however, served rather for the furtherance of the gospel, as in the days of Stephen; for the fugitives carried a knowledge of Christ round the coast to South Arabia, where we shall meet it on another occasion, and across the ocean to the Maldive Isles, and especially to the southwest of India and round to Madras.

Yet the persecution was a political blunder, for the Persian Christians were not in very close touch with the Greek. Not only was the language different, but the theology also as is shown by the writing of Afrahat, the Persian sage. So far as he had any doctrine of the Person of Christ, it was quite untouched by Greek thought, and quite innocent of the speculations of Arius and Athanasius, but represented rather the old type noticed in Armenia. Really with him Christianity was not a creed, but a life, and emphasis was laid on the conduct. Listeners and vague adherents were welcomed, but they were not admitted to fellowship unless they would take vows and become "Sons of the Covenant". This covenant was for celibates, and these alone might be baptized. Married people were not admissible, nor was any ceremony of marriage regarded as a sacrament. The origin of this peculiarity we shall understand when we study the influence of Buddhism further eastward. However we may deplore this narrowing, there was at least one inevitable gain. A church which deliberately refuses to admit members who can raise children in the nurture and admonition of the Lord, must either die, or be a missionary church. And this latter alternative was joyfully elected.

One more great statesman deserves notice, Rabbûlâ by name. He revised the old Bible, adding more books, modernizing the language and creating a standard text. He absorbed the great sects of Marcion and Bar-Daisân,

and made the Persian Church one. But even as he brought about this unity, complete by his death in 435, fresh troubles were arising due to the propensity of the Greeks to raise theological questions about the Person of Christ. The Persians did not sympathize, and after some hesitation, cut the knot by breaking off all fellowship with the Greeks. The Persian Church was labelled by the Greeks, "Nestorian", but this obscures the great fact that the Persian Syrians were tired of the whole subject, and were eager to develop on their own lines. The Greeks in revenge destroyed the college at Edessa, and the center of gravity now shifted really to the twin cities of Selucia-Ctesiphon on the Tigris, the new Persian capital, forty miles north of the ancient Babylon, from which city the Patriarch now took his title.

Thus thoroughly detached from European Christianity, the Persian Church organized anew, and soon found itself confronted with a reformed Zoroastrianism furnished with a revised edition of the Avesta. The State Religion taught the lordship of Ahura Mazda, a good and wise spirit, ruling a band of angels through six archangels, but opposed by an evil spirit. It upheld a lofty morality by the promise of a resurrection and a future judgment leading to an eternal heaven or hell; and it provided an elaborate ritual of purification. Much of this the Persian Christians agreed with, but they had two great messages to the Zoroastrian, that sin could be forgiven through Jesus Christ without the need of burdensome ceremonial, and that the whole tone of life could be raised by the help of the Holy Spirit. It is melancholy to confess that even after the Zoroastrian forces were divided by the new departures of Mazdak, no great impression was made by the Christians, though it must in fairness be allowed that the law inflicting death for perverting a Zoroastrian, was no dead letter.

Yet as we know that similar prohibitions have never by themselves been effectual, we are bound to ask what internal weakness there was in the Persian Church during

the Zoroastrian period. The answer is simple, the lack of any vernacular version of the Bible. When their old Syriac college at Edessa was destroyed, and when they founded a new one at Nisibis, they had a grand opportunity to cut adrift from the West in every way, and to naturalize themselves most thoroughly. But there was one comical hindrance which has always handicapped the dwellers on the Tigris, the absence of a simple system of writing. The ancient cuneiform is a byword for its complexities, and although an alphabet had been worked out by old Persians yet the Parthians harldy knew how to write their language, and for more than 1000 words of importance wrote the Syriac word instead, thus exactly reverting to the curious hybrid custom of the Babylonians. In English commercial circles some such use of Latin still confuses the unwary, and such cryptograms occur as: "e.g., 1121 lb., i.e., 1cwt. for £1, 13s. 4d. per lb." etc. But even if an expository translation of the ancient Avesta was appended to it in this heterogeneous jumble, where you saw one word but pronounced the corresponding word in another tongue, we can readily understand that the Persian Christians hesitated to abandon their pure Syriac for such pidgin-Persian; as a matter of fact, "Pahlavi" (as the Parthian abortion of Persian was styled) was hardly used except for the sacred books of the Zoroastrians. Yet if it is true that the Jews rendered their Law into Arabic and Persic by 827, we can hardly acquit the Christians of negligence; and it is not pleasant to find that leisure was found by Bishops to write learned treatises in Persian and Arabic, and even to translate Aristotle, but not to translate the Scriptures.

Without a real vernacular Bible, the Christians were handicapped. But it is to be remembered that they were not corrupted like their European contemporaries. Their clergy held fast to the apostolic order that they should marry, since a synod in 499 had faced this matter and altered the old custom revealed by Afrahat. No image or picture laid them open to any charge of idolatry, no

stone altar ousted the wooden table for the Lord's Supper and exposed them to the blame of offering sacrifice. Yet we have seen one striking instance of their attachment to relics, and this feeling of theirs was destined to aid a tremendous change. One of the latest Shahs was favorable to Christians, and even built churches; but in war with the Greek empire he captured Jerusalem and carried off what purported to be the true cross. The Persian Christians were not pleased with having this in their midst, but were furious at the insult to their religion, intended as such by the Zoroastrians, and executed by the help of thousands of Jews. When, therefore, the Muslim armies presently attacked the Shah, first a vassal Christian king submitted, then the Christians generally welcomed the invaders. A pathetic story is told how the last native Shah was assassinated in a miller's hut, and was indebted for decent burial to the bishop of Merv, who caused the Christians to build a church over his grave.

Under Muslim rule the persecution ceased; toleration was granted on condition that no effort was made to win converts from Islam. The same embargo was laid on the Zoroastrians, and at length the two religions met on equal terms. In the homeland both long maintained their footing, and in the "Arabian Nights" we read how in the days of Aaron the Just, caliph of Baghdad, Jews, Christians, Zoroastrians and Muslims were the four recognized groups. But as usually happens, the intruding religion came to terms with its predecessor, absorbing much of its teaching and practice, notably its intense stress on ceremonial purification. Thereby Persian Islam isolated itself, and today the Shi'ah sect is widely apart from the mass of Muhammad's followers; organized largely in dervish orders, and with a mystic theology. Only a few Persians hold fast to the old national religion in its purity, a few thousand living in an obscure part of the land; the ancient customs of the Parsees only attract attention from the visitor to Bombay who is re-

quested not to misuse fire by smoking on the street-cars, and who sees the vultures hang around the Towers of Silence.

Far other was the destiny of Persian Christianity. When the hour came that proved so fateful to the ancient Persian faith, Christianity awoke again to the consciousness of its missionary calling. To persuade the conquerors was forbidden, but the armies of Islam had spent their strength in the attack on Persia, and except for one feeble wave that broke on Sindh, the Arabs went no further. It was at this time that the Persian Church sent forth great missions to India and to China, and renewed its youth like the eagle. Wonderfully does God repeat Himself! When Israel was held in captivity by Nebuchadrezzar at Babylon, Jehovah sent Cyrus to smite down that empire and set free His people; it proved a revival of religion for them elsewhere even while it established the faith of Zoroaster on the spot. Now that the Zoroastrians held down the Christian Church in bondage, and in sloth also, God raised up a new deliverer, as hard to recognize for God's servant as Cyrus had been, and the caliph Omar set the Christians free to go forth with the message of salvation to the greater empires eastward. And what a rebuke is here for the timorous! Many today would argue that after centuries of persecution the Church was enfeebled, and that this respite gave them now a call to Home Missions, to rebuild the walls and repair the breaches; this is exactly what the English nonconformists and the Baptists did in 1689, and the selfish, narrow policy led to dry rot and all but death. Such freedom is a call to strengthen the stakes and lengthen the cords, to go forth and extend.

Nor was the Foreign enterprise allowed to mask indifference to home duties. When the ignorance of the Arabs had been in long contact with the civilization of Persia, and when Arab chivalry was fading away so that the Turks were the chief warriors, then Aaron the Just and his children at Baghdad showed themselves desir-

ous of learning, and sent out commissions to procure all manner of literature, Armenian, Syrian, Egyptian and Greek, and to render it into Arabic. At once the Christians came to the front as interpreters and scholars, and to them is due the speedy outburst of culture in the caliph's realm. Naturally they did not ignore their own Scriptures at this crisis, and soon the psalms, gospels, acts and epistles were current in Arabic which as the court language had spread throughout the dominions of the Arabs. Indeed Al Kindy even ventured to put out an Apology for the Christian Faith. Unhappily the Persian Christians for the second time missed their opportunity and retained the Syriac Bible for public use; and by the time that the modern Persian tongue had evolved, the Syriac was so entrenched in the affections of the clergy, that a Persian version made no headway. This neglect is the more mortifying when we know that the Jews had rendered their Law into the vernacular before 500, and had translated the whole Old Testament by 1300 at latest. We do not know that even the gospels were put into Persian till 1341, when a Jewish convert saw the need; and it will presently appear that the tide of success was then ebbing, and Christianity was near its extinction in Persia.

Yet the church had not failed to exercise any influence on Islam around it. While Christians might not on peril of death seek to win converts direct, a command occasionally violated with honor and success, yet all the development of Islam at Damascus and Baghdad was in a Christian atmosphere. The very conception of the right of Ecumenical Councils to determine doctrine with authority passed over to Islam and gave force to the Agreement of the early Companions, and of the recognized Expositors of the Muslim Law. Then, whereas Islam retained crude animal sacrifices only at Mecca itself on pilgrimage, yet the doctrine of a vicarious sacrifice making atonement for sin, has been taken up by Persian Muhammadans. But our subject is not the de-

velopment of Christianity in its homes, but its extension by pioneers; and we follow the Persian missionaries next to India.

### (3) INDIA, SOUTH AND NORTH.

The Southwestern coasts of Asia had received the gospel in the days of Thomas, as we have seen. Unhappily we are not able to trace its development regularly. After the visit of Pantænus from Alexandria, we hear of a Socotran who was converted and sent as a missionary to the Arabian coast and Abyssinia. Then in 522 an Egyptian Nestorian traveling these seas to gather facts and prove that the earth was flat and not globular, found Persian Christians settled round the coasts of South India and Ceylon, and discovered that in doctrine he was largely akin to them.

But when the caliphs ruled on the Tigris, a large emigration took place, so important that the Persian settlers obtained a charter of self-government from the local king in the southwest of India. And when about 822 this was reinforced by a second large company, not only was a new charter granted, but presently the king himself became Christian. Such a conversion often leads to important results, but the dynasty died out, and a neighboring ruler asserted his overlordship and checked wholesale conversion. The immigrants intermarried with the natives, and the Christian community grew steadily. Monuments still exist on which may be seen Persian crosses with inscriptions in Syriac and Pahlavi. For unfortunately there are no traces that the Scriptures were ever rendered into Tamil; this was not attempted till the Dutch began it in Ceylon about 1688, and when the Germans took it up on the mainland, they received apparently no help from this ancient Church, for their vernacular had now diverged from that of the eastern coast. Nor was it till 1811 that at the suggestion of an Englishman they rendered the gospels into Malay.

If, however, the Persian missionaries thus neglected one obvious duty they strove to unite the advantages of a native church with filial submission to the motherland. Their archbishop was always a Persian, and their deacons, priests and bishops all local men; and not only were they all married according to New Testament prescription and Persian wont, but the bishopric was hereditary as was the custom of the district, in singular harmony with what we observed in Armenia.

Nor was India influenced in the south alone. The valley of the Ganges is the most productive in population and in thought of all the peninsula, and perhaps of all the world. Here Buddhism had been known for a millennium, had been the established religion for eight centuries, and had been propagated by a missionary king over all India, Burma and Ceylon. Let us try and realize the religious history of the peoples here, to whom Christianity was now to be offered.

When first we get a glimpse of them and their cults, it is in the orders of later reformers as to what was to be opposed. From them we read of palmistry, auguries, ghostlaying, astrology, mediums; of worship of the goddess of luck, of kings, of serpents. Among these aborigines in the Panjab, and later in the upper valley of the Ganges, came a slender body of Aryans with a faith faintly akin to that of Zoroaster. Proudly they held aloof from the dark-skinned natives and sought to preserve their loftier religion; but as they intermarried, the coarser beliefs of their wives tainted their children; while the pure natives attended about as much to their imported gods, as their descendants do to ours.

About the time when Haggai and Zechariah were by leave of Darius promoting the rebuilding of the temple at Jerusalem, or possibly a little earlier, there arose a Nepalese noble with aspirations after better things. For a few years he sought help from ascetic practices, as was widely the custom, but failing in that way, he turned to contemplation, and thought out a wonderful pessimist phi-

losophy. From the enlightenment that he believed he had gained, he was styled the Buddha. Henceforth he set himself to combat sorrow by annihilating desire and cultivating purity and love. And at once he began itinerant preaching in the lower valley, and enlisted followers who came by hundreds and thousands. On the outer circle he laid five commands, to be chaste and temperate, not to kill or steal or lie. But an inner circle was formed of those who would take ten vows pledging them also to avoid garlands or perfumes, dancing or drama, money, rich food at nights, or aught but a mat to sleep on. Such devotees he enrolled with a pledge to be true to the Buddha, to the Doctrine, to the Order; they were tonsured and clad in a special gown. Thus arose the first monks.

About fifty years after Malachi, the monks organized into communities, with chapter meetings in which they made mutual confession of sin, when they chanted over the poems which recounted their Buddha's life and teaching. Then came the visit of Alexander which opened communications between India and the West, leading to filtration of Buddhist thought and practices to the banks of the Nile, and to the Anatolian plateau. Soon after the Jewish Law was translated into Greek at Alexandria, there arose a great king, Asoka, who subdued all India and Ceylon, and presently adopted Buddhism as his court religion. At his capital of Patna the monks gathered in council, and from their deliberations emerged the Canon of Buddhist Scripture, now for the first time committed to writing, as far as we can tell. Asoka proceeded to build temples for his State Religion, notably at the spot where the Buddha received enlightenment, Bodh Gaya. But more than this, he was a missionary king, a combination such as rarely appears. Six bodies of monks did he dispatch, to the Indus, Peshawar, Kashmir, Burma, Ceylon and South India. And he established two departments of state, one to superintend public religion, the other to propagate in foreign.

But his empire crumbled, and Tartar invaders came in through the northwest who established their own rule. On the one hand this opened the way for Buddhism to raise them, and to go back along their track till it reached China; but on the other it facilitated the rise of a set of scholars who promptly offered themselves as interpreters, and set to work to undermine Buddhism and exalt themselves. This was the easier as the Tartars in accepting Buddihsm, debased it. And so these scholars, who inherited and exaggerated the claims of the Brahman priests to the earlier invaders, saw that they must stoop to conquer. They gathered up all the popular legends not utilized by Buddhists, and wove them into a great Epic, injecting their own sacerdotal theories and glorifying their own caste perpetually. And thus when Buddhism in India was rotting away like the contemporary Northumbrian paganism, two claimants appeared with new religions; Kumarila, the Brahman priest with his Indian sacerdotalism, and a mission band from Seleucia-Ctesiphon with Christianity.

Now the Buddha had taken great pains to set out his ideal of what was Good Form—so we may translate the technical term. But he was wisely silent where he knew nothing, and he had nothing to say on the question of God, and so he advocated no worship. In the course of centuries his followers had filled that gap by worshiping him, and, indeed, the earliest monuments were huge domes of brick-work built over relics from his funeral pyre.

The Brahman priests were ready with an elastic pantheon, and could either introduce their Aryan gods, or adopt some aboriginal deity, or exalt some popular hero; and so the Buddha was declared to be an incarnation of Vishnu, one of the gods coming to be most regarded. And on the other hand they appropriated some Christian elements. The Great Epic has plenty to say about a sly hero named Krishna; the similarity of name may have prompted the transference to him of many stories about

the birth of Christ--a virgin-wife going to pay taxes, birth in a stable, adoration of the wise men, massacre of the innocents, miracles wrought in infancy, etc. Then Krishna thus decked out is declared to be another incarnation of Vishnu, (a stroke to conciliate the Aryans), and this Krishna-Vishnu is associated with a shadowy Brahma and a bloody Shiva into a triad of gods. With these amazing loans from Christianity the Brahmans felt ready to inoculate the people, and to defy the purer and stronger religion.

There was a time when the pretensions of the Brahman priests had been absurd, and when the Buddha could found a movement that made no room at all for priests, largely because it was altogether silent about God. But if you believe in 33 or 33 million gods, priests become almost a necessity to prescribe the due ritual and to mediate effectively. So the Brahmans now came forward with theories that they had long incubated, closed up their ranks, and declared themselves an hereditary and indispensable priesthood. Provided they could be acknowledged as leaders of society, entitled to respect and to huge fees, nay even to be worshiped as divine, then there was nothing they could not absorb, no doctrine, no worship, no god, no conduct however vile.

Christians have certainly stooped again and again, have borrowed much from strong local religions, but they have never been willing to go these lengths. So the Christian mission failed to plant the pure faith on the Ganges. But if it failed as a whole, it seems to have produced one remarkable development which may be traced in the Divine Song, inserted presently in the Great Epic. A whole literature has grown up about a new doctrine taught here for the first time; and from an official textbook Dr. Grierson quotes the following compressed but literal translation:

"*Bhakti* means faith, in the sense of absolute devotion to a personal God. It is defined as 'an affection fixed upon the Lord.' It is not belief. Those who hate the

Lord may believe, but they have not faith. It may be present in outward acts of worship, but they are not of themselves faith. It must be devoted to a person, not to have a system of doctrine. It is 'abiding' in Him. It may not be devotion for some spiritual gain, for it must be purely unselfish. 'Works' are not faith, nor can they be united with faith unless they are pure, that is, surrendered to Him as the One who inspired the believer to perform the work. Works not so surrendered partake of the nature of sin, and are but bondage. Faith must be directed to the Supreme, or to one of His incarnations. He alone is free from taint of earth, and hence He alone is purely unselfish. He became incarnate, and descended from His high estate unselfishly and solely to abolish others' woes. We know faith by its fruits. Such are respect and honor paid to the Lord, celebration of His praise, continuing to live for His sake, considering everything as His, regarding Him as being in all things, resignation to His will, sorrow for sin, absence of anger, envy, greed and impure thoughts."

Thus far, then, Christianity leavened the popular religion, outwardly with the tales of Christ's infancy distorted and naturalized, but inwardly with the great doctrine of Faith which works by Love, a faith directed to God incarnate is Savior, and evincing itself in renewed life. Next, we may trace another stream of influence which came from the Tamil Church of the south, whose progress we could note step by step and century by century, but can now mention here only the crises.

It was in the twelfth century, when in western lands the second crusade was afoot, and in the Baltic the isles were being conquered for Christ, that a heathen priest of South India named Ramanuja found his way to the north with a new doctrine. By this time the old northern language in which the Buddhist literature was written, had given way to Hindi, while the Brahman priests had elaborated an artificial tongue called Sanskrit, which always has remained the property of a narrow educated

circle. By this time the Buddhists seem to have been absorbed into the Shiva sect, or to be just finding a new opportunity by the contact of Islam with their stronghold on the lower Ganges. It seems very probable that the mass of Bengali Muslims are descended from the Buddhists, who found a double boon offered them—escape from the domineering of their age-long enemies the Brahman priests, and a satisfaction for the natural craving after a god, without the degrading and incredible tales now worked into the Great Epic.

Now the doctrine which Ramanuja brought from the south was elaborated by a succession of disciples, of whom the most famous was Ramanand, flourishing when the last tribes of Europe were accepting Christ, and when Wycliffe had just thrown a new light in England. At length in the days of Shakespeare there arose at Benares a Brahman priest called Tulasi Das, who became the Milton of the Hindus. Râma, heir of the king of Oudh, was already the hero of a poem in the sacred Sanskrit; Ramanand now wrote, not in an unknown tongue, but in the vernacular Hindi, another poem on the same theme. This book, almost contemporary with the English Genevan Bible, the first to win popular affection, is now practically the Bible of the Ramaites, said to number 100 millions. Strange to say, English scholars, misled by the Brahman priests, have hardly made acquaintance with this work, which feeds the souls of the largest sect in India. And one who knows it well blames our missionaries for their ignorance that it teaches much Christian doctrine—doubtless intermixed with superstition, doubtless with the name of Râma where we put the name of Christ, but still doctrine essentially and historically Christian. Hear an exposition:

"There is one God and Father of all who became incarnate in this sinful world as 'Râma, the Redeemer of the world.' God became incarnate as Râma, not merely to slay a demon, but to save souls. Râma lived on this world as a man, experiencing man's purest happiness,

man's heaviest sorrows. He made friends with and received help from the very humblest beings, even from aborigines whose mere touch was defilement to the Brahman-Pharisee, beings so degraded that birth-proud Aryans looked upon them as level with the monkeys of the forest. Râma is now in heaven. He has not lost His personality; so to speak, He has not disincarnated Himself, but is still Râma, the loving, the compassionate, the sinless. Sin is hateful, not only because it condemns the sinner to future torment, but chiefly because it is incompatible with Râma's nature. Yet no one is too great a sinner for Râma to save if he will only come to Râma. The sinner must confess his sin, and in all good faith, must throw himself naked of all good works before Râma, and Râma will stretch out His hand to save him as He has done to countless others before. Râma has been a man, and knows what man's sins and sorrows are. The sorrows He knows by having sorrowed, the sins He knows by His ineffable compassion alone, for He has never sinned Himself. Râma is the loving Father of every human being, and we, His children, are, therefore, brothers, and must love each other as brothers, just as we love Him as a father. Faith, devotion, directed to Râma, is all that is necessary for salvation, and Salvation is a life of pure bliss with Him after death. 'Faith in His name is a little boat; the Holy Master Himself is the steersman; stretching out His loving arms He crieth, Come, I will ferry thee across.' Now all this," adds Dr. Grierson, "if we substituted the name of our Lord for that of Râma, is the teaching of Christianity, and has been borrowed from it. It has come down through many generations of Hindu thought, and it is astonishing that it has been preserved with such fidelity."

Thus the middle-class worshipers of Krishna have learned from Christianity the great doctrine of Faith in an incarnate Savior; the thoughtful worshipers of Râma have added the Fatherhood of God who so loved

the world that He sent His Son to redeem the world, a second doctrine derived directly from Christian teaching but thought out and expressed in Hindu form. Now advance and observe that even the lowly Shivaites have one sect which in immediate contact with the Tamil Christians has thrown off all but pure deism, and without abandoning the name of the native god, has at least purified the conception of Him. Here is one of their hymns:

"How many various flowers,
Did I, in bygone hours,
Cull for the gods, and in their honor strew!
In vain how many a prayer
I breathed into the air,
And made, with many forms, obeisance due.

Beating my breast, aloud
How oft I called the crowd
To drag the village car! How oft I strayed
In manhood's prime to lave
Sunwards the flowing wave,
And, circling Shiva fanes, my homage paid!

But they, the truly wise,
Who know and realize,
Where dwells the Shepherd of the worlds, will ne'er,
To any visible shrine
As if it were divine,
Deign to raise hands of worship or of prayer."

Reviewing, then, the movement of thought, and the development of religions in India, we see that three great influences have been brought to bear, irrespctive of Islam; the agnostic morality of the Buddha, Turanian; the polytheistic teaching of the Vedas, Aryan; the trinitarian gospel of the Christ, Semitic.

The Buddha's message, lofty as it was, had two radical defects; it had no word about God, it had no gospel

for women. The Brahman's message had all too many gods, but had no morality worth speaking of, while to women it said that their religion was to serve their husbands, and to die on their funeral pyres if worthy. The Buddha's message has been utterly rejected by his own people, a warning for those who think that a pure morality can maintain itself apart from roots in the divine. The Brahmans have won a double victory; they have exalted themselves into a sacerdotal caste indispensable to all worship and ranking highest in the social scale, they have extended their power from the upper Ganges over the whole land. But they have done this at the cost of abandoning nearly all their ancestral religion except a few names, and of adopting and sanctioning whatever the people wanted.

Christianity has technically failed for its adherents—now as always I ignore European work since 1500—number not 600,000. But in reality she has impressed some of her cardinal doctrines on each of the three great Hindu sects, and her leaven has worked most among the Ramaites, most numerous and most thoughtful. There are Christian doctrines, intertwined doubtless with superstition, but stated in language understanded of the people, fashioned into native forms by the people, and enshrined in books better known to the farmers and laborers of North India than is the Bible to the American man of business.

Surely this is something to recognize and to appreciate. The modern missionary from the west will be almost culpable if he fails to acquaint himself with this work accomplished, and if he acts as though his Greco-Roman-Teuton type of Christianity is the only one to be planted in India. Two great problems demand earnest attention. First, how to use or destroy the sacerdotal influence of the Brahman. It may be used, for while we know sacerdotalism to be absolutely incompatible with pure Christianity, we have seen Martin Luther, Huldreich Zwingli, Menno Simons, John Knox, themselves priests, smite

down priestcraft. And what Ramanand and Ramanuja and Tulasî Das have begun, may yet be accomplished by a new reforming Brahman, imbued with the Spirit of Christ. The second problem is how to smelt out the abundant dross of idolatry and superstition, and leave the pure gold already introduced by Christians. If we are ready to recognize the hand of God in accomplished facts, we may note the presence of Islam with its horror of idolatry, and ask what part God assigns to it in the religious future of India. And then we see with joy one great advantage which Christianity has, sharing it with none other; that it has a message for women, and can make the name and the lot of widows as honorable as it is now miserable.

### (4) CHINA: BUDDHIST AND CONFUCIAN.

The Persian mission to India has, therefore, left deep traces, but far other was the fate of that dispatched more to the North. Here was another great empire, with two religions well established on the usual foundation of superstition. The purely native cult was that of Confucius which had endured some eleven centuries. This philosopher had, like the Buddha, drawn up a code of behavior, showing how to comport yourself in the family, the state, the inner life; and, again like the Buddha, he offered no advice on how to behave towards God, nor had he anything to say about a future life or salvation. However suitable was this system for rulers, who found a sort of unconditional submission to authority inculcated, it left the field open for religion properly so called, a revelation of God and opportunity to hold intercourse with Him. And so about the time when James, Paul and Peter were ending their careers, a State Commission was sent in search of a religion, and especially to investigate Buddhism. It returned with a sandlewood statue of the Buddha and with 42 books, which were soon translated. Now these books represented a modification of

the original doctrine, somewhat under the influence of the Brahman priests. The emphasis was shifted from self-culture, and it was declared that the character of a great man could be transmitted to another incarnation able not only to save himself, but also to save others. This, of course, led easily to the worship of the historic Buddha himself, though it was only later, and in India, that he was identified as an incarnation of Vishnu.

Thus China was provided with a doctrine about the future, a god, a savior, and with an organized monasticism, all of which could be amalgamated with the Confucian code of behavior. A native at once raised an opposition religion, establishing himself as a kind of permanent head, and pandering to low superstition, even preparing a pill for immortality. On the one hand he laid hold of a philosophy coeval with Confucius, on the other he borrowed freely from Buddhism, and so founded what today is known as Taoism.

Buddhism, however, at first grew better in the fertile Chinese soil, and in a way very different from its founder's expectations, or from its development in Ceylon. And when England was still a welter of barbarous and cruel pagans, all China was united into one empire whose ruler favored Buddhism. We hear of 30,000 monasteries with hundreds of thousands of monks, besides, of course, far more adherents who never took the vows. But in the next generation a new dynasty withdrew its patronage, and within a few years the Christian mission band had reached the capital, then Si-Ngan-Fu, finding a splendid opportunity for propagation at the very centre of power. They were not indeed pioneers, for as early as 500 Persian monks had reached China, and had taken back the secret of silk-culture, even to Europe; but it needed the calamity of Islam to send forth this party under Alopen, fired with missionary zeal.

Sacred books were in the baggage of the party, and with a true instinct that this was a literary people, one of the earliest tasks was to prepare a Chinese Bible. The

emperor was willing to issue an edict of toleration, and soon built a church on the public square, after which the way was open for steady propagation. Sixty years later arrived a Zoroastrian embassy with its sacred books, on which the dowager empress smiled, but presently Christian monasteries were sanctioned. Fresh helpers arrived from Herat and Persia, and when Charles the Great was conquering the Saxons, one of these named Adam, the Vicar-episcopal and Pope of China, erected a monument detailing the progress of the work, and commemorating not only the lord John Joshua, the universal patriarch away in Persia, but many also of his own helpers in China, whose names all appear, not in Chinese nor in Persian nor Arabic, but in the antique Syriac which continued to be their ecclesiastical tongue. More interesting is it to read in Chinese the names of sixty Chinese priests, for these show that if the movement was still affiliated with the Persian Church, it had now struck root in native soil.

Unhappily the love of dominion inherent in all men checked the indigenous movement. Confucians had no church, and could have no head of a Church. The Christians of China all looked to the Patriarch of Babylon as their Supreme Head on earth, and thereby they were certain to arouse against them national feeling. The occasion came when a native dynasty revived Confucianism and established it as a State Religion, and if the Tartars of the north favored Buddhism in its idolatrous forms, the Christians had not the courage to throw themselves purely on the Chinese.

Indeed, when Wu-Tsung ordered the destruction of all the Buddhist monasteries and the return of all their inmates to civil life, in 845, he also ordered all foreign missionaries whatever, of every religion, to cease work. And an Arabian monk sent about 980 with five others to organize better, returned in a fright to say that there were no Christians left to organize.

When the next effort was made in this direction, it was in connection with the Mongols. This people from Central Asia broke eastwards over the Great Wall into China, southwards into Persia where they became overlords of the Christian Patriarch of Babylon at Baghdad, and where they broke the dominion of the Muslims; westwards into Russia, Moravia and Hungary, till it seemed as if the whole civilized world would be submerged by a wave of barbarism. Such a unifying of the western world in the days of Paul had given a splendid opportunity for the Christianizing of the whole Roman Empire, and now the Persians saw their opportunity to do the same for the whole of the great East. Their missionaries were sent throughout the Tartar dominions, and so it came to pass that the thirteenth century saw their work at its zenith. Indeed, it also introduced it to the knowledge of the west, so long isolated from Asiatic Christianity, so that at least eight Frenchmen and Italians visited the East between 1245 and 1338, leaving some account of what they saw; and our own Roger Bacon recorded much that they told him.

We hear of Christian priests at the Tartar camps, with tent-chapels; of services conducted in Turkish, Arabic, and Syriac, of the chief men won for Christ, and even of some of the princes being baptized and trained in the faith. We hear of a vigorous mission to the Uigur Tartars, taking an alphabet, reducing the language to writing, and apparently rendering some parts of the Bible into their tongue. We know this was crowned with success by a Kerait prince adhering to Christianity, whose fame reached Europe as Prester John. We hear of handsome stone churches in which worshiped the chief officers of the court; and in those days when one power stretched from the Pacific to the Danube, it hardly surprises us to hear of an Englishman at Karakorum or Pekin. Nor will Baptists wonder that these Asiatic Christians declined to recognize the sprinkled French or Italians as really baptized. But it is surprising to hear

that in 1250 not ten per cent of the Turks were Muslim, most being Christian. It was but a little earlier that an Englishman was chosen Patriarch of the Latin Church of Peter, and was enthroned beside the Tiber; he presided over fewer Christians than those who looked up to the head of the Asiatic Church of Thomas. Even in China itself there were again bishops at fifteen of the eighteen provincial capitals and a governor was found to devote much of his wealth to further Christianity.

If these details come from Europeans, hear an Asiatic tell his own story, written in 1330, and perhaps not even yet accessible in our language. Two Tartars, called Mark and Bar-Suma, sons of church dignitaries at Pekin and another great Chinese city, turned monks, and after some years decided to go on pilgrimage to Jerusalem. The Tartar emperor, therefore, appointed them his ambassadors to the European rulers. They reached the headwaters of the Euphrates, and paid their respects to the Patriarch, who had recently removed thither from Baghdad. He consecrated Mark as Metropolitan of Cathay, the other as Visitor-general. Wars in the neighborhood prevented their further progress, and they went into hermitages for two years. On the death of the Patriarch, the clergy thought it a clear sign of God's will that now they were under Tartar rule, a Tartar Christian high in favor with the Tartar emperor should be at hand, and they chose Mark to be Patriarch of the whole Asiatic Church. The local Tartar viceroy installed him, and he was enthroned in 1281 by twenty-four bishops, obtaining a royal grant of 30,000 dinars yearly to build new churches. The next Tartar viceroy was an apostate from Christianity, but his career was short. His successor was distinctly favorable, and proposed to ally with the kings of western Europe to crush Islam, so he appointed Bar-Suma as his ambassador. The accounts of Constantinople and Rome, the intrigues which he witnessed actually in the conclave at the election of a pope, his interviews with King Louis at Paris, and with our

own king, Edward I, are most singular reading for us. And this journey may remind us that Edward really was a crusader, and did attack the Muslims in Palestine. But the great scheme miscarried, and after a civil war among the Tartars, the Muslims obtained the ascendancy and vowed to exterminate Christianity at its very head-quarters in Asia. They did destroy the great cathedrals, they captured the Patriarch and hung him upside down; and though the Tartar king rescued him, he felt it politic to allow his more turbulent subjects, the Muslims, to do nearly what they liked. So the closing years of the Patriarch were saddened by constant tales of massacre and destruction, not compensated by the recollection that in his thirty-six years of office he had consecrated 75 metropolitans and bishops.

The story of his life reveals one fatal weakness about the Asiatic Church; it persistently adhered to the use of the Syriac tongue which as a spoken language was obsolete except just where Tigris and Euphrates took their rise. This Tartar of Pekin was baptized not by any Tartar name, but as Mark; and when enthroned as Patriarch even that name was not judged Syriac enough, so that he was styled Yabh-Alaha. And hence the Church appeared everywhere as a foreigner, instead of naturalizing itself in every land. We may not blame them with a clear conscience, for still there are pious missionary patriots who teach Marathi children to sing the hymns of Ray Palmer in English to the accompaniment of an American organ; but the sequel in China warns that this course courts disaster. The Chinese have always been intensely patriotic, and at this very time were sensitive about their language and their writing; when even the Muslims proposed to use a modified Syriac alphabet, they declined to abandon their complicated syllabary in its favor.

And now there appeared two enemies to the Asiatic Church in China. From the Far West came a Flemish monk who was amazed at finding Christians caring nothing for the chair of Peter, and venerating the throne of

Thomas. He set himself to scan their doings with hostile eyes, and at once noted this foreign trait, indeed, exaggerated it to say that all the clergy chanted in a tongue they did not comprehend. Strange to say, he did not ask whether the Latin of western Europe was understood by all the French, Dutch, English and Scandinavian clergy! but his criticism was just.

Then arose a new emperor who invited to court representatives of all the leading religions, that he might select one for his patronage. At first he asked them alternately to bless his food, but the Europeans saw fit to urge the claims of their Italian Pope, and also to depricate the ancient Christianity of the country. Certainly they were expelled, but the tide was turning. One Mongol Emperor suppressed the bureau of religions, another suppressed several dioceses, and after 1368 the curtain falls on a vanishing cause. For the Christians had thrown in their lot too closely with the Mongol dynasty, hated by the Chinese. And when a successful revolt drove out the tyrants, it brought to the throne an ex-priest, who naturally showed Christians no favor.

Was then the long effort in China fruitless, was the failure as complete as in India? Yes, and with the same qualified gain. For if a native Church surviving from the fourteenth century is vainly sought, there has been a strange transformation and purifying of a native cult. Modern Taoism, says Dr. Timothy Richard, is not the ancient; and all the novel features are distinctly due to Christian influence! How this came to pass has not been adequately explored, and it is only a conjecture of the Baptist scholar that is set forth in the Shanghai handbook of missions. But we should indeed marvel if a Church so deeply rooted throughout the empire had been utterly extirpated, and when modern observers call our attention to its traces in a rejuvenated Taoism, we ought to ask whether here is an ancient foundation fit to bear a modern superstructure, and saving some trouble in beginning afresh.

If the Chinese expelled Christianity with the Mongols, we might at least hope that the Mongols in Mongolia would retain and extend it. But those were the days of Timur, who from his capital of Samarcand ravaged impartially in all directions, destroying whole cities and raising grisly pyramids with thousands of skulls. So far as he had a preference for any religion, it was Islam, but this did not hinder him from destroying Baghdad and massacring every one of its 800,000 inhabitants. This was also the centre of Asiatic Christianity, the blow to our cause was as if in Europe Rome was laid waste, Pope and cardinals all slain, while every other town of importance had suffered in like fashion. When Timur passed away in 1405, Persian Christianity was extinct as a vital force, although in the extreme northwest around the town of Urumiah, supposed to be the birthplace of Zoroaster, still cluster a few thousand adherents of the once great Patriarch of Babylon. One strange legacy his Church has left in outward things, its hierarchical organization and its ritual; whether or no the Taoists inherit these, it is certain that they were imitated by the northern Buddhists, and were introduced with Chinese exactitude into Tibet, to puzzle European visitors at a later date.

Thus rose and fell Asiatic Christianity. When Francis Xavier passed Socotra, he found it dying there, and its mummy was yet seen in 1650 by Vincenzo the Carmelite. The antiquary may still behold a fossilized church in south India. But speaking broadly there has been a fourfold failure. Christianity measured itself against four older religions, of which one never yielded to persuasion, and three yet survive in dogged strength. Confucians, Buddhists, Jews, hold in calm superiority to their sacred books, older than the Christian, and in Oriental disdain announce that we have been weighed in the balance and found wanting. What pleasure is it for us to point out that the Confucian is not content with his own system, that the Buddhist has borrowed a Chris-

tian hierarchy, that the ancient books of the Brahman are neglected for legends and doctrines tinctured with Christianity? The Buddhist smilingly rejoins that Gotama has been canonized as a Christian saint, the Brahman disdainfully points to the Indian beast-fables which were tagged with good morals and became more popular in Europe during the Middle Ages than the Bible itself; and the Jew strikes in with the reminder that his Scriptures have been appropriated wholesale by us. Broadly, the message has been rejected throughout Asia, and if it is to be accepted now, it is in face of the added difficulty that it comes afresh with the stamp of Europe upon the gold mined in Asia; that it comes with the stigma of repeated defeat, not with the prestige of victory.

If we try to account for this huge failure, we can observe that in every case there was a strong, reasoned, organized opposition, which the missionaries do not seem to have taken into account; a Paul would have done his best to appreciate the strong points of each faith, and the weakness; he would have adapted his gospel to the needs of each people. Then we may note the want of organization in two respects; in supplying missionaries, in conducting the campaign. The Christian Church was essentially missionary; Christ Himself gave at least half his energy to prepare missionaries for their work; and His latest words emphasized their supreme duty. But despite all that was done at Edessa and Nisibis, we cannot trace any systematic attempt to maintain a missionary seminary, to prepare men for the foreign field, to collect the lessons from success or failure. Nor do we see any clear tokens of missionary strategy. Paul aimed for the leading towns, and planted in each a strong church, even though it took him two or three years to establish a centre of influence, he preached before governors and kings. What a converted king can do for the cause, we have seen in Armenia and elsewhere; what a missionary king did for Buddhism was to spread it from a tiny principality over half a continent. And above all,

few learned the Pauline lesson, to be all things to all men. In Syria this was indeed done, and Syriac Christianity is the only type that survives in Asia; but Syriac Christianity never became really Persian or Indian or Chinese; to the Hindu the missionary could not become a Hindu, and he won practically no Hindus.

If the failure of the past is to be retrieved in this country, the historic faith must be stripped of much of its western accretions, and must be presented simply, to be elaborated afresh as the Oriental may be guided by the Spirit of God, and not by the Occidental. Our schemes of government are not his, and there may be methods of Church management that are both familiar to him, and in accord with the mind of Christ. And above all, the pure morality of Christ, as distinct from the practice of Western Christians, will receive a ready welcome from the students of what the Buddha or Confucius taught. Only whereas they centered attention on behavior, on the salvation of self, Christ has something to say about God the loving Father and Savior, and about our spending ourselves in the service of others.

# BOOK REVIEWS.

## I. HOMILETICAL.

**The Lamp of Sacrifice.**

Sermons preached on special occasions by W. Robertson Nicoll, Editor of the Expositor, etc., etc. New York. A. C. Armstrong & Son. Pp. 395.

These delightful sermons shine with a glow of feeling and a literary charm for which their distinguished author is noted. The title indicates that the main golden thought is that of sacrifice. One does not often read more convincing and touching sermons than those on "Gethsemane," and on the "Water Shed." The former treats of the blessing which comes from bloodshedding. It concludes with these striking sentences: "The Church of Christ must be put in agony, praying more earnestly, sweating, as it were, great drops of blood before the world can be brought to Christ. We give nothing until we give what it costs us to give, Life. There is no life without death. Gethsemane is the rose garden of God." The sermon on the "Water Shed" uses this title to describe the doctrine of our Lord's divinity. The thought is suggested by a poem of Oliver Wendell Holmes. The preacher shows how this doctrine is necessarily the dividing line in theology and preaching. Besides the sermons there are several addresses. One of fine literary insight and critical skill is that upon the preaching of Hall and Foster, and there is a charming brief eddress on the "Passion of Cowper". The book deserves to find and will find a large circle of pleased and profitable readers.

E. C. Dargan.

**Sermons Preached in England.**

By Rev. Alexander Lewis, Ph. D., Pastor First Congregational Church, Kansas City, Mo. New York. Fleming H. Revell Company. $1.25 net.

The author of these discourses is a well known Congregational preacher who has held important pastorates in

the east, and is now minister of the First Congregational Church in Kansas City. The sermons were given in several of the Congregational and other churches in England during a year's residence and study. Thus a certain local and international interest attaches to the series. The quality of the sermons themselves is good without being exceptional in any way. They are such as perhaps ten thousand American preachers could and would produce under similar circumstances. They are chiefly expository in method, homiletical in structure, clear and dignified in style, evangelical in tone, devout and helpful to piety in aim. We have no reason to be ashamed of our fellow country-man abroad. The sermons are satisfactory without being pre-eminent. They make pleasant and profitable reading.

E. C. Dargan.

**New Shafts in the Old Mine.**

By O. A. Hills, D. D., Pastor of the Westminster Presbyterian Church, Wooster, Ohio. The Westminster Press, Philadelphia. 75 cents.

This little volume contains nine expository sermons which are good examples of their kind. The Westminster Press is doing well to continue bringing out small volumes of sermons by leading ministers of the Presbyterian Church. Previous volumes have been noticed in this Review. It is pleasing to reflect that these modern discussions are called for by readers as well as hearers. The spiritual insight, homiletic skill, evangelical doctrine and earnest purpose of Dr. Hills are all apparent in this little volume. The first sermon on the Christian's Hope, shows how an old doctrine may be freshly treated by thorough study of the great text concerning the "Inheritance incorruptible and undefiled and that fadeth not away". The sermon on the Awakening of a Soul, expounding the conversion of the woman of Samaria, is well and ably wrought out. There is also a striking discussion on the two prayers; those of Satan on one hand and of Jesus on the other, in the case of Peter.

E. C. Dargan.

**Paths to the City of God.**

Sermons by F. W. Gunsaulus, D. D., Chicago. F. H. Revell & Company, New York. $1.25 net.

The author of these sermons has long occupied an eminent position among the preachers of America. Likewise his work as a lecturer upon various platforms has commended him to a large and admiring circle of hearers. Critics like Dr. W. C. Wilkinson, in his "Modern Masters of Pulpit Discourse," and Dr. Brastow in his "Modern Preaching", have recognized the right of Dr. Gunsaulus to a place among the foremost preachers of our time. In the former volume of sermons, "Paths to Power", the qualities of Dr. Gunsaulus have been recognized by many readers. His reputation and influence as a preacher lose nothing in this second volume. The breadth of culture and range of thought which characterize the author are well known. Literary allusions and quotations are plentiful. The style is rich, sometimes to redundancy, flowing, pleasing and strong. The exegesis and application of Scripture are not those of the painstaking and accurate scholar, but rather of the popular and oratorical preacher. Dr. Gunsaulus is not always clear in his theological position and leaves one somewhat in doubt, at times, as to whether he does not go too far with the liberalistic school; yet there is an evangelical ring and an earnestness of spiritual feeling which delightfully pervade his discourse. The strong and pleasing personality of the man are in evidence. The sermons deserve and will reward earnest and devotional reading.

E. C. Dargan.

**The Other Side of Greatness and Other Sermons.**

By James Iverach, M. A., D. D., Principal of the United Free Church, Aberdeen. A. C. Armstrong & Son, New York. Pp. 269.

Dr. Iverach is well known as a theologian of profound thought and a successful and popular writer upon New Testament themes. This volume presents him in the light of a thoughtful and earnest preacher of the gospel. The volume contains sixteen sermons upon various topics.

The title, as is the custom, is derived from the first sermon, the full topic of which is "Poverty of Spirit the other Side of Greatness". It is a discussion of the beatitude, "Blessed are the poor in spirit for theirs is the kingdom of Heaven". In this sermon Dr. Iverach presents a fresh and thoroughly satisfactory interpretation of this great saying of the Master, which has been, as the author justly says, "too often misunderstood". Men have thought that poverty of spirit meant lowliness to the verge of self-depreciation, if not meanness and cowardice. This he shows to be utterly foreign to the Master's conception and the teachings of the Christian religion. Poverty of spirit is not opposed to courage and manliness, on the contrary it is, in the author's happy phrase, "the other side of greatness"—the shrinking of true greatness from that which greatness itself recognizes as greater than itself. It is the mind's consciousness of its humanity and of its weakness in the presence of the infinity of God and the exalted demand of duty; but this consciousness stirs to action and leads to higher achievements instead of to a humiliating sense of defect and to idleness. Thus it is indeed the "other side of greatness". This opening sermon is a fair sample of the rest. Somewhat corresponding to its thought is that of the third sermon on "Enlargement of the Heart", based on the text in Isaiah, LXV., "Thine heart shall fear and be enlarged". Here the preacher discusses that tremulous sense of inadequacy and yet of hope which comes to the soul when facing a great crisis. Another sermon of great interest is the tenth, which presents an interview with the risen Lord, being a discussion of the 21st chapter of John's Gospel. There is also an admirable presentation of the perfect life of Jesus, based on his great saying on the cross, "It is finished". There are other sermons of like quality and power. While the thought is profound the style is clear and not beyond the reach of the average thinker. A stimulative, helpful and admirable book of sermons it is. E. C. Dargan.

**The Prayers of the Bible.**

By John Edgar MacFadyen, M. A., Professor of Old Testament Literature in Knox College, Toronto. New York. A. C. Armstrong & Son. 1906. Pp. 388.

Professor MacFadyen has done useful service in producing this book. It is a thoughtful and devout study of a most important theme. It will be widely useful not only to preachers and Bible students, but to all who care for the Bible or prayer in any of their aspects. Barring a few exceptions on minor matters, which may be neglected, the style is good and pleasant, and the book interests from beginning to end. A more serious exception must be taken to the author's critical position. This is frankly revealed in these words from the preface: "The results of recent criticism are throughout the volume presupposed." Sometimes it seems that the author goes out of his way to thrust forward these so-called "results", which are often mere hypotheses at best. And sometimes there is a sort of refinement of detail which mars rather than assists the spiritual impression. But the uncritical and devout reader may pass these blemishes by without harm to himself, and the critical opponent of the school which Professor MacFadyen represents will of course do his own thinking on the points of difference. With these allowances, and with occasional demurrers to particular opinions here and there, it is a pleasure to bear testimony to the excellence of the book as a whole, and to commend it to the careful study and frequent consultation of Christians.

The treatment is divided into four parts, of which the first is a critical, historical and exegetical study of Biblical prayer; the second discusses modern prayer, with lessons derived from the preceding study; the third contains a collection of all the prayers of the Bible arranged (for the most part) chronologically under the general divisions of Petition, Intercession, Thanksgiving and others; the fourth part is a selection of Biblical expressions suited to use in modern worship. The author's

treatment is scholarly, fair-minded, usually well-balanced, devout. His exposition and discussion of the prayers of Jesus and of Paul are particularly strong and good.

E. C. Dargan.

**A Guide to Preachers.**

By Alfred E. Garvie, M. A., D. D., Professor at Hackney and New College. A. C. Armstrong & Son, New York. 1906. Pp. 352.

The author of this book, Dr. Garvie, is a preacher and professor among the Congregationalists of England. The book consists of brief reports or sketches of a series of lectures given, more especially to lay preachers, at the Lyndhurst Road Congregational church in London. But while intended particularly for the lay preachers it has many helpful hints and suggestions for the regular ministry, and for those who have had more experience in preaching than the hearers to whom these lectures were primarily addressed. There is nothing very new or startling in our author's treatment of a familiar subject, but his study is sensible, pleasing and practical. His first section tells how to study the Bible; the second, how to state the gospel; the third, how to preach; and the fourth, how to meet the age. Brief chapters discuss various topics under these general divisions. It seems to this critic that the author goes further than is necessary in his concessions to the advanced school of modern criticism; but his acceptance of the fundamental doctrines of Christianity and the need of a clearer and more forcible presentation of these to the modern mind is strong in itself and ably presented. For beginners in the ministry, and even for others, the book will well repay careful reading. One good thing about it is that the author suggests good books to read on the subjects he discusses. The most of these are English books and they have been judiciously selected. The book is beautifully printed and is a pleasure both to the eye and mind.

E. C. Dargan.

**How to Speak in Public.**

By Grenville Kleiser, Instructor in Elocution. New York. Funk & Wagnalls Co. 1906. Pp. 533.

It cannot be said that the sensible suggestions of this useful treatise contain anything very new or strange to students of elocution. But the generally accepted principles of the art are clearly and succinctly set forth. The book will require a teacher to supplement its hints with practical drill. Indeed it is intended as a text-book. But even for those who have no teacher the suggestions may prove of value for private exercises. The first part contains hints on the Mechanics of Elocution—such as breathing, voice culture, gesture. The second part tells of the Mental Aspects of Elocution—such as pausing, emphasis, picturing, confidence. The third part treats of Public Speaking, giving excellent advice as to previous preparation, as well as for immediate preparation and the delivery of the speech. It is all sensible elocution. The fourth part (which is much the largest) contains a good selection of examples for practice. Some of the old favorites are here, of course, but there are also a number of fresh ones. Among these appears the famous speech of W. J. Bryan which led to his first nomination for the presidency. The book is well gotten up, is well adapted to its purpose, and will repay good use. E. C. Dargan.

## II. CHURCH HISTORY.

**The Reformation.** Being an Outline of the History of the Church from A. D. 1503 to A. D. 1648.

By the Rev. James Pounder Whitney, B. D., Chaplain of S. Edward's, Cambridge, etc. The Macmillan Co., New York. 1907. Pp. 501. Price, $1.50 net.

This volume is one of a series of outline sketches in the history of the "Church Universal" edited by W. H. Hutton. The object of the series as stated in the general editorial note is "to tell, clearly and accurately, the story of the Church, as a divine institution with a continuous

life." The work does not aim at being a history of Christianity during the period of the Reformation, but of the institution known as the church; "bodies separated either from the Eastern or Western Church have, therefore, only been dealt with indirectly". The subject is viewed from the standpoint of the Aglican theologian who looks chiefly at the "divine institution". It is not, however, drawn on the broad lines which historians of other communions would usually prefer. Much more space is given to the Catholic side of the Reformation than is usually found among Protestant historians. But when these limitations and defects are kept in mind, the book remains an excellent outline of the Reformation for the purpose intended. It would be hard to find a clearer and more satisfactory brief treatment of the progress of events as the author proposes to present them. The book emphasizes a side of the great movement which is often too much neglected, and is, therefore, a corrective for many works on the Reformation.

W. J. McGlothlin.

**A History of the Inquisition of Spain.**

By Henry Charles Lea, LL. D., in four volumes. Vol. II. The Macmillan Co., New York. 1906. Pp. 608.

The first volume of this great work has already been noticed in these columns. In this volume the work is carried forward to include a treatment of the Jurisdiction, Organization, Resources and Practice of the famous tribunal. The author does not treat the Inquisition by chronological periods, but carries one phase of the subject through its entire history before treating another. This method has the advantage of clear presentation of principles but renders it impossible to present a consistent narrative of events. The same incident serves as illustration for various phases of the subject and hence there is necessarily some repetition. All the great and well known qualities of Mr. Lea as a historian appear in this volume; fulness and accuracy of information, fairness, well balanced judgment, clear and distinct apprehension

of principles, mastery of illustrative incident all appear on almost every page. And what a story of cruelty, intrigue, graft, horror and injustice! Unexpected arrest, foul prisons, unknown accusers, secret processes, confiscation, humiliation, death by fire and eternal disgrace to the victim and all his relatives was the usual course of events. The terrible results will manifest themselves in the national character on generations yet unborn. "The mercy of the Inquisition was more to be dreaded than the severity of other tribunals," p. 311. This great work ought to have a wide reading.

W. J. McGlothlin.

**The English Church From the Accession of George I to the Eighteenth Century (1714-1800).**

By the late Rev. Canon John H. Overton, D. D., and the Rev. Frederick Relton, A. K. C. The Macmillan Co., New York. 1906. Pp. 374.

This is the seventh in the series of volumes, "A History of the English Church", edited by Stephens and Hunt, which has been appearing at intervals for several months. This volume has the same general characteristics that marked the preceding ones. Its interest is partly historical, partly ecclesiastical. Only in this case the difficulties of composition were greatly enhanced by the fact that Canon Overton died before the work was finished, leaving his manuscript in such condition that his successor did not feel at liberty to discard it altogether and yet felt compelled to change it largely. This fact no doubt accounts for the somewhat scrappy character of the work. The period in itself is neither interesting nor pleasing to an Anglican. The church scarcely ever sank lower than during the eighteenth century, and by the limitations of his task the author could not, if he had desired, treat largely the various forms of dissent and the Methodist movement. And yet there was much to commend, especially in the earlier part of the century. The author has, of course, found this and set it forth, but it cannot be said that he has failed to draw the darker shadows.

The intellectual acumen with which the vital truths of Christianity were defended by such men as Butler, Waterland and others has scarcely been surpassed. The chief defect of the work is the fact that it is more the history of the bishops and prominent men of the period, than of the inner and outer life of the church as a whole. One rises from reading without any adequate conception of the Anglican church as a whole, while he is well acquainted with many of the leading Anglican theologians and churchmen.

W. J. McGlothlin.

**Pauline and Other Studies in Early Christian History.**

By W. M. Ramsay, Hon. D. C. L., etc., Professor of Humanity in the University of Aberdeen. A. C. Armstrong & Son, New York. 1906. Pp. 415.

This volume of Prof. Ramsay contains fifteen articles, most of which have appeared in the Contemporary and other reviews from time to time for some years. They have been, however, largely rewritten, condensed, combined so as to make almost new material so far as the manner of presentation is concerned. Several deal with Paul, e. g. "The Charm of Paul," "The Statesmanship of Paul," "Pauline Chronology," etc.; others with the book of Acts, its authorship, etc.; still others with such questions as "Pagan Revival and the Persecutions of the Early Church," "The Worship of the Virgin Mary at Ephesus," "Life in the Days of St. Basil, the Great," etc. The well known power and charm of Ramsay are due to the fact that he has largely discarded subjective literary criticism, and for that has substituted archaeological and historical investigation in which he has long been a master. He comes to the study of Paul and Acts from the most exhaustive study of the land and the literature. He sees the great Apostle in relation to the world in which he lived as no other recent writer. Moreover, Apostolic history is vitally related to subsequent Christian history; there is no chasm between the first and succeeding centuries. Combined with this thorough-

ness of work there is a boldness of statement and piquancy of style that compel attention and make everything that Ramsay writes worth reading. All these characteristics appear in this volume of articles. The reader who carefully follows the leading reviews may not find much that is new; but even he will find this a most valuable volume, and less fortunate scholars, indispensible.

W. J. McGlothlin.

**Lehrbuch der Kirchengeschichte für Studierende.**

Von Joh. Heinr. Kurtz, Vierzehnte Auflage besorgt von N. Bonwetsch und P. Tschackert, Professoren der Theologie in Göttingen. August Neumann's Verlag, Leipzig. 1906. Two volumes.

In Germany no other handbook of church history equals that of Kurtz in popularity and usefulness. It is found in the hands of almost all students. A sufficient testimony to its value is this fourteenth edition which has just appeared, carefully revised by two of the leading church historians of Germany. The revision of the period down to the Reformation has been done chiefly by Bonwetsch; that from the Reformation to the present by Tschackert. The archeological work was done in part by Prof. Schulte while Prof. Walter Rauschenbusch, of Rochester, N. Y., assisted with the English and American literature. The chief changes occur in the second volume, where the old material has been rearranged to advantage and new sections have been added on such subjects as "The-loose-from-Rome movement," "the individual cup" and several other recent movements. The bibliographies at the beginning of sections have been revised and brought down to 1904 and in some cases later. They are carefully selected and form a valuable feature of the work, though they are, of course, chiefly German.

McPherson's translation of the ninth and tenth German editions has been and is perhaps the most widely used handbook in America, though recently those of Newman and Hurst have become very popular. It is to be hoped that we shall have a translation of the latest carefully revised German edition; for Kurtz has qualities that will continue to make it a *sine qua non* for students.

W. J. McGlothlin.

**Aus Natur—und Geisteswelt.**

1. Die Religiösen Strömungen der Gegenwort, von H. Broasch, Superintendent in Jena.

2. Die Philosophie der Gegenwart in Deutschland, Eine Charakteristik ihrer Hauptrichtungen, von Oswald Külpe. B. G. Teubner in Leipzig.

Both these little works first appeared four or five years ago, but new editions make it worth while to notice them again perhaps. They belong to a series of small but excellent popular treatises on a great variety of topics whose general nature is indicated by the general title of the series. The former of these on "The Religious Tendencies of the Present", is confined to a consideration of the religious situation in Germany as is the latter to philosophy in Germany. It is written with full knowledge of the great movements of the modern world which have affected religion in Germany. The author is sympathetic toward all that is best in the intellectual and spiritual attainments and aspirations of the age; but he sees clearly and presents fearlessly the many destructive tendencies that beset and threaten the religious life of the German people in science, literature, philosophy and politics.

The little work on present-day philosophy is equally able. The author seeks not only to set forth the teachings of the most important German philosophers of the 19th century, but also to estimate their doctrines. He divides them into four schools or directions, viz.,Positivism, Materialism, Naturalism and Idealism. Under the first class Mack and Dühring, under the second, Haeckel, under the third, Nietzsche, and under the fourth Fechner, Lotze, von Hartmann and Wundt are treated as the most important representatives. The work is carefully done, and even though the treatment is brief it is valuable.

W. J. McGlothlin.

**Le Dogme de la Redemption, Essai d'Etude Historique.**

Par l'Abbé J. Rivière, Doctor en Théologie, Professeur au Grand Séminaire d'Albi. Librairie Victor Lecoffre, Paris. 1905. Pp. 519. Price, 6 fr.

The works of Harnack, especially his "Das Wesen des Christentums," and of Sabatier as well as those of Ritschl

have made a profound impression on Catholics as well as Protestants. Several books of more or less importance have appeared in the way of replies to one or another feature of this Protestant work. The present one is a historical study of the development of the doctrine of redemption from New Testament times to Thomas Aquinas, with the special purpose of answering Harnack and the others on the question treated. It was originally submitted as a thesis for the doctor's degree in the theological faculty of the Catholic Institute of Toulouse, and later published on the advice of the professors of that institution. It is the work of youth and very consciously Catholic and polemical everywhere. And yet it has considerable value. The author has been a diligent and careful student, collecting a mass of evidence some of which has been largely neglected by Protestant historians. His interpretations are in the main fair and correct, his arrangement of material good. There is a disposition to claim too much clearness and fulness here and there in the earlier centuries; but when due allowance has been made for these defects the book will be found very useful. It will help to correct the negative criticism of the great Protestant theologians where they have failed to make full use of all the material at hand. It is a hopeful sign of the times to see the Catholics begin to treat such questions historically.

W. J. McGlothlin.

## III. SYSTEMATIC AND APOLOGETIC THEOLOGY.

**Theology and Truth.**

By Newton H. Marshall, M. A., Ph. D. James Clark & Co., London. 1906.

The main object of this book, as stated by the author, is to answer the question, "What is the nature of religious truth?" The author holds that the philosophy of religion and theology are two disciplines which have religious phenomena as their subject matter. He also says that epistemology or the theory of knowledge is the funda-

mental characteristic of all philosophy of religion. The plan of the book is to examine leading types of philosophical opinion with a view to ascertaining the underlying theories of knowledge, and with this data to attempt to reach a definite conclusion as to the relation of theology to truth.

In the pursuit of the above object the author classifies philosophies into naturalism, objective idealism, and free-will idealism. He examines each of these systems of philosophy with a view to ascertaining its theory of knowledge in order that he may arrive at the proper conclusion as to the relation of theology and truth. It is claimed that the theologian usually suffers most at the hands of the foe from a lack of theory of knowledge. In Chapter II. the author examines the epistemological bases of naturalism, and in Chapter III, continues this subject from the point of view of the teaching of Herbert Spencer. Then he pursues his investigations of the theory of knowledge maintained by objective idealism and free-will idealism. The conclusion reached after an extended discussion is that each of these three philosophical systems leads to a paradox. The paradox of naturalism is the incommensurability of thought and reality, thought is symbolic, imperfect and relative; reality is absolute and permanent. The paradox of objective idealism is that while reality may be known, in positing degrees of reality a paradox is introduced. The real cannot be susceptible of degrees. The paradox of free-will idealism is that it maintains a double standard of truth, empirical and intuitional. From this three-fold paradox in three representative types of philosophy the author reaches the conclusion that metaphysics has no place in theology, or at least he says that metaphysics is not justifiable as an attempt to construct a world view, but it is justified as an attempt to construct a life. Theology, says the author, has a two-fold function, religious and scientific. It pursues the methods of science in certain departments—that is, of biblical criticism, and in

the observation of the facts of religion in general. This is its scientific function, but it is only as religious that theology is autonomous. Only religious theology is theology proper. What, then, is religious theology? In this sphere we do not attain truth or knowledge but only ideals and articles of faith. The author excludes the terms truth and knowledge from the sphere of theology, and indeed excludes the term reality. He maintains that truth and knowledge are the property of science, not of theology. The function exercised by theology is faith, and this directed toward ideals and articles of faith is all theology can claim.

The above, of course, is an extremely imperfect account of a discussion which exhibits much acquaintance with current philosophical thought and much insight into fundamental theological questions. The leading theme of the book epistemology or the theory of knowledge, is the most profound and fascinating of all philosophical problems. I do not think, however, the author's conclusions regarding the function of theology will stand. Value-judgments are practically all that is left to religion and theology. It is surely not a wise or permanently tenable view that truth and knowledge belong exclusively to another sphere than theology. God is a real object to the soul, and the experience of God is as definite a fact as any fact of physical nature. Of course we apprehend God in a different manner from that in which we apprehend the physical world, but we apprehend Him none the less. It is an unwarranted narrowing of the conception of truth to hold that it comes to us only through empirical methods. Truth and knowledge come through the total activity of the soul, and while the methods of empirical science and theology and religion are not identical at all points, it is certainly not warranted to assert that one method gives knowledge and another does not. Both of them give knowledge—imperfect, variable, if you will, but nevertheless by both methods we progressively attain knowledge. It would be

interesting to contrast the views of Dr. Marshall with those of another recent English writer, Mr. W. H. Mallock, in his work, "Reconstruction of Religious Belief". Mr. Mallock also shows how paradox and contradiction lie at the end of every process of thought. He shows how we cannot think about matter, or force, or movement, or consciousness without coming very quickly to irreconcilable contradictions in thought. But the conclusion which he deduces from this fact is precisely the opposite from that of Mr. Marshall, viz., that the presence of contradiction in human thinking should be no bar to the prosecution of our investigations in all spheres.

In conclusion it may be said that this work of Dr. Marshall on Theology and Truth will well repay careful study on the part of any students interested in the problems discussed. It is clear, vigorous, interesting, and sustained. It is especially interesting as an analysis of theories of knowledge in current theology.

E. Y. Mullins.

**The Freedom of Authority.** Essays in Apologetics.
By J. Macbride Sterrett, D. D., the Head Professor of Philosophy in the George Washington University. The Macmillan Company, New York and London. 1905. Pp. VII + 319.

Any earnest thinker is welcome and finds good service who today sends his "volume forth with the hope that it may liberate some fellow-men from bondage to a godless world-view, and lead some others from the capriciousness of individualism, into that objective service of God, which is perfect freedom." "Bondage to a godless world-view," "capriciousness of individualism;" how well these terms designate two fundamental facts in the erroneous tendencies of the hour. And genuine freedom offered by the Son of God is truly "objective service of God" in loyalty to the Christ of God.

This age of attack on *authorities* has misled very many into a false attitude toward *authority*. If there is a universal *unity* of things and in history, if there is a World Ground of Being, if there is harmony in the Laws of Na-

ture, then this Oneness is produced, conditioned, and determined by an Ultimate One in Authoritative relation to the whole order of things. Authority does not destroy but produces—alone makes possible—freedom for what is under authority.

Professor Sterrett has in his opening chapter,"*The Freedom of Authority,*" given a clear, vigorous and convincing presentation of the dependence of *freedom* on authority. Such a conception is one of the first needs in the thought of our day. We seek, clamor for, demand freedom. We must be led to see that Jesus was right in conditioning freedom on submission to *ultimate, direct* authority.

More than a hundred pages are next occupied in critical review of Harnack ("What is Christianity?"), Sabatier ("Religions of Authority and the Religion of the Spirit"), and Loisy ("The Gospel and the Church"). These three writers are typical of three aspects of the search for freedom from authority on the one hand and from godlessness on the other. The criticism is frank, independent, illuminating, constructive.

Next we have a critique of "the Historical Method" so much *in vogue* and so essential to scientific results, but also so much in danger of misapplication and delusion.

The last four chapters reach the practical bearings of the "fundamental" of the work, which is "to maintain the reasonableness of a man of modern culture frankly and earnestly worshiping in some form of 'authoritative religion'—in any form, rather than in no form." One is sorry not to be able wholly to commend the positions and conclusions of this part of the work. "Ecclesiastical Impedimenta" are discussed with discrimination and yet when the author concludes that a definite formal statement is needed and contends for that of the "Declaration of the House of Bishops in the General Convention of 1886, and of the 'Lambeth Conference of Bishops of the Anglican Communion' in 1888, as stating

the essential [N. B.] *impedimenta* of the Catholic Church," he has lost sight of the historical purpose and historical failure of this *Declaration* and passes over from the standpoint of the *Apologist* to that of the *polemic.* Nor is he much more fortunate in his dealing with the historical facts connected with the adoption of the Nicene Creed which he presents, in a very valuable chapter on "The Ethics of Creed Conformity," "as '*the form* of sound words,' which can from many doctrinal distresses free us, and afford the basis for building all subsequent theological opinions into a scientific theology." Valuable and true as that great Creed is one takes a very superficial view of the facts when he affirms for it: "All the historical conditions of its formation—an undivided Christendom, special philosophical culture * * * * * make it to be the one symbol, etc."

The discussion of *The Ground of Certitude in Religion* is analytical and informing, though not always convincing, while the closing chapter, *The Ultimate Ground of Authority,* is too metaphysical and vague to be clearly apprehended and especially is it difficult to see how one can pass over from the contentions of the preceding chapters to the position of this without dropping most of his holdings in the passage.

The work is strong and timely and will afford much help to the inquiring student. Some defects in style are recognized in the *preface* to be excused, by the author, when it might have been better to have corrected them. That is a question of taste. W. O. Carver.

**The Scientific Creed of a Theologian.**

By Rudolf Schmid, D. D. Translated from the Second German Edition by J. W. Stoughton. A. C. Armstrong & Son, New York. 1906.

This is another one of the many books which set out to establish harmony between science and religion. The author takes the position at the outset that science should be perfectly free in its investigations, and yet he holds

to the truths of Christianity, as he expresses it, in their full extent. He says that his standpoint is that of the maintenance of absolute peace between science and Christianity. They cannot contradict one another. All truth is one. In the course of his discussion he gives considerable attention to the accounts of creation in the Book of Genesis. He claims that there is nothing in these accounts which hinders the acceptance of the scientific view of the world. He makes a strong plea for the right of hypothesis in the prosecution of science. In the third chapter he gives an extended account of the variations of Darwinism in recent years. He concludes that as to the cause of each new advance in nature, and on the question whether entirely new species arise or whether these are brought into existence only through old organs employed by the forces of nature, there is yet no solution. The author thinks it probable that man on his physical side was developed from the lower animals, though he does not consider that this is settled absolutely. The author holds to the view that God is transcendent above the world and immanent in the world, and he maintains that while this Christian view of the world has its difficulties to explain, just as all other general views of the world have, the Christian view can maintain itself with greater success than any of the others. He combats vigorously the idea that science and philosophy are opposed to faith. He holds to divine providence, to God's answer to prayer in the real Christian sense of the word, to the reality of miracles. He holds strongly to the resurrection of Jesus Christ, and says that science has no right to claim that a belief in the virgin birth is unscientific. As to the virgin birth of Jesus, this lies beyond the range of science, just as all other problems of the origin of life lie beyond that range. Therefore he maintains that it is erroneous to charge the Christian who holds to the virgin birth with being unscientific. Miracles in the general sense of the word are clearly recognized.

The particular merit of this book is that it is outspoken and clear in its advocacy of the unity of truth, in its demand that science avoid making unwarranted assertions regarding religion, and that religion observe the same rules of propriety regarding science.

The book may be commended as a very interesting study of many of the important points involved in the relations of science and religion.

E. Y. Mullins.

**Christianity in the Modern World.**

By Rev. D. S. Cairns, M. A. A. C. Armstrong & Son, New York.

This book is intended to perform the service undertaken by so many current books, viz., to reconcile Christianity with science. At the outset he calls attention to the attack which has been made on Christianity by the new science, the new criticism, and the new philosophy, and claims that while to many this attack tends to lead to pessimism, properly understood there is no ground for pessimism in the outlook. The author says that the outlook for Christianity is grander than it has ever been, and that the movement of negative criticism, science and philosophy has been unavoidable.

Then follows a discussion of various aspects of the teaching of Jesus, especially on the divine Fatherhood, Christ as mediator, man's freedom, and the Kingdom of God. The general conclusion reached by the author is that Christianity of today is gradually taking a form better adapted to meet the conditions of the world than at any time in the history of Christianity. He regards the following as the task of modern Christianity: (1) The evangelization of the world; (2) Training and discipline of the lower races in Christian civilization; (3) The duty of the Christian state to pursue a policy in harmony with the Christian ideal. He holds that within Christian nations the competitive system in the industrial world has failed, and that man is not yet sufficiently moral to adopt socialism. The chief defect lies in the materialistic con-

ception of the good, and the great need is a deepening of unselfishness and devotion to the common good. He holds that the principles needed to purify and exalt modern culture and life are to be found only in Christianity.

An interesting suggestion made in this book is that in which the author connects eschatology with ethics. Having called attention to the objections to Christianity raised by Mill and Mazzini on the ground that Christianity does not supply ethical ideals for the development of the state, he claims that the doctrine of Christ's second coming supplied the place in early Christian thinking of this demand for a social environment in keeping with the nature of the church. That is, as early Christianity could not realize externally the environment and had to struggle in order to live, the hope of the second coming of Christ and the reformation of the world reconciled Christians to the temporary existence of the hostile environment. The book has a number of interesting points of view and will well repay perusal.

E. Y. Mullins.

**Irenic Theology.** A Study of Some Antitheses of Religious Thought.

By C. M. Mead, Ph. D., D. D. G. P. Putnam's Sons, New York. 1905.

This book was written, as the author says, to promote harmony in religious discussion. The aim of the book is to show how antithetic and apparently irreconcilable religious conceptions are not necessarily mutually exclusive. He holds that in many instances they need only to be combined in order to the full truth. This, of course, is not a new idea in theology, but it is an attempt on an extended scale to work out the various contradictions. The author discusses the antitheses in physical science involved in the ideas of matter and energy, motion and change, idealism and materialism. As to the last named, he holds that materialism is weak because mind is necessary to state its argument. Idealism is weak alone because it necessarily leads to solipsism. Neither of these

can exclude the other. It is in their union that the truth is to be found The author also discusses the old problem of divine sovereignty and human freedom, the human and the divine agency in regeneration, the problem as to the divine and the human in Christ, and also the problem of the union of the principles of love and justice in the work of redemption. In discussing the deity of Christ the author adheres strongly to the obvious teachings of the New Testament; that is to say, he allows full play to both sides of the antithesis, the human and the divine; but in his discussion of redemption he does not deal so fairly with the Scriptures. Nothing is clearer than that the death of Christ as the external ground of remission is taught in the New Testament. The author, however, seems to deny this view and exclude this element from the atonement. The book will repay perusal on the part of any one who is interested in the contradictory aspects of modern theological and scientific thought.

E. Y. Mullins.

**Pathological Aspects of Religious Experience.**

By Josiah Moses, Ph. D. Clark University Press. 1906. Introduction by G. Stanley Hall. Monograph Supplement to American Journal of Religious Psychology.

In this volume we have another contribution to the psychology of religious experience. The aim of the author is to set forth religious experience as a disease. He recognizes fully the normal aspects of religious experience, but has confined his attention to the pathological aspects. There are six chapters. In Chapter I. he sets out to define religious experience. In Chapter II. he discusses the emotional element in religious experience. In Chapter III. he discusses mysticism, in Chapter IV., symbolism and fetichism, Chapter V., the intellectual elements in religion, and Chapter VI., the volitional elements in religion.

The author has read widely and gathered much interesting material from many sources. He holds that it is impossible to define religion adequately. He cites numer-

ous definitions of religion which have been given by writers in the past, none of which have been entirely satisfactory. Religion is not in the will, or the intellect, or the emotions alone, it is a well-balanced psychological reaction upon the powers which are supposed to be above man, and a reaction in which all the soul elements participate. The author's aim as set forth in Chapter I. is admirable. It is not to condemn the past, but to learn from it. He thinks the religion of the future will be the union of all that is best in the present; that the future will not be irreligious or non-religious, but religious. In discussing the emotional elements in religion, the author condemns such evangelists as E. P. Hammond and others, who, he says, attempt to force Edwardian Christianity upon children of tender age. (Page 56.) It is not clear that he does full justice to Mr. Hammond's methods at all points. He also discusses the well-known phenomena of the Kentucky revival and the epidemic convulsions of the past. In the conclusion of the discussion of the emotional elements in religion the author says religions never rise above the sources, that is to say, the stage of mental and moral development of the people. Then he adds that religious "geniuses" are ever beyond the people with whom they dwell, but the author fails to indicate how religious progress takes place. Certainly in religious "geniuses" religion does rise above the common level. The Hebrew prophets continually lifted the religion of Israel to higher and higher planes.

The author says that mysticism is characteristic of all religions, and traces at considerable length the story of the mysticism of many religious men and women. When he says, however, that the mystic is never a reformer or missionary, that he is too busy with himself to make converts, and that he is little concerned for the world, his family, and his friends (page 128), the author makes a statement which is decidedly an exaggeration. Paul, the greatest of missionaries, was one of the greatest of mystics. Adoniram Judson, in modern times one of the

greatest of our missionaries, was also a mystic, and at one period of his life was accused of going over into Guyonism, a type of mysticism which the author himself holds up as pathological. Augustine, the great church father and constructive thinker of the early centuries, was a mystic of the most pronounced type, as witness his confessions. It is true that elsewhere the author recognizes that there is a distinction between objective and subjective mysticism, and holds that objective mysticism is useful and has been an inspiration to many, but his statements above pointed out are too sweeping.

As is so commonly the case, in his discussion of symbolism and fetichism the author makes the mistake of confounding an extreme view of the Bible with the prevalent view among Protestant Christians. He has evidently not carefully examined into this point. In his chapter on the intellectual elements in religion he makes some very wholesome and suggestive statements regarding Christian Science. He thinks Christian Science is a mixture of pathology and quackery, with the latter predominating. The author concedes that that which is abnormal in religion today may be normal tomorrow, and that it is somewhat difficult to find a standard which satisfies all demands in the matter of the normality of religion. In discussing the volitional elements in religion, the author repudiates the importance of the distinction between the individual and the institutional function in religion. In this he combats Prof. James, who insists upon the sole value of the individual function. The author holds that institutions are natural and normal and necessary expressions of faith; that churches and what churches stand for necessarily grow out of vital religion.

The book is quite interesting and valuable as an attempt to study scientifically the abnormal aspects of religion. Of course the Christian man whose interest in religion is practical rather than exclusively scientific and intellectual will sometimes feel impatient that the author holds himself in such restraint when dealing with the

phenomena of Christianity and in his failing to pronounce upon some of the questions which enter vitally into the views held by Christians themselves. We must concede, however, the value of this rigidly scientific investigation of the phenomena and forms of religious experience, and must hail with pleasure all books of this kind as contributing in the end to the highest and best things for the world. The author says at the outset that his conclusions are not all mature or final, and that he himself would alter some of them had the investigation continued longer. This is manifest at several points in the discussion, as indicated above. There are places where he does not make perfectly clear his meaning, and other places where he has certainly not thought his problem through, and occasionally statements are made which seem to be the result of a desire to make facts conform to theories rather than to the facts themselves. For example, he says that missionaries are now learning to teach children and heathen nations religions which are adapted to their stages of growth. This sentence seems to imply that there are as many true religions as there are stages of growth among men. One is prompted to ask what these various religions are to which the author refers, and also to ask what missionaries are conforming to this program.

On the whole, the book is to be commended as a careful investigation of an exceedingly interesting department of the phenomena of religion, and all students of the subject will be greatly interested in the discussion which Dr. Moses gives us in this volume.

E. Y. Mullins.

**The Bible Doctrine of the Atonement.** Six Lectures given in Westminster Abbey.

By H. C. Beeching, D. D. Litt., Canon of Westminster, and Alexander Nairne, M. A., Professor of Hebrew in King's College, London. London. John Murray, Albemarle Street W. 1907.

This readable volume of 110 pp. consists of six lectures delivered "during Lent of 1906, on the foundation of Dame Joan Upton."

The first five are from Dr. Beeching and the sixth from Prof. Nairne. The doctrine of the atonement herein presented differs radically from the views usually held, and it seems to the reviewer that the volume bears a title which its contents do not at all justify. It rejects the legal aspect of the atonement which is considered simply an at-one-ment.

The theory of sacrifice is strangely inconsistent with the Bible doctrine. Genuine emphasis is laid on the principles and practice of righteousness, and sacrifices are rejected as forming any necessary part of the redemptive economy. "One or two of the prophets go so far as to say that He never commanded anything else"—i. e., never sacrifice, only righteous living.

"In the early days of Hebrew religion when Jehovah was regarded by the average Israelite as his national God, in much the same sense as Chemosh was the god of the Moabites—the idea of Atonement could not receive any very deep interpretation." This depends upon whether we accept the Biblical or the critical representation of sacrifice. Again, "the Atonement, therefore, to which the prophets look forward is quite independent of sacrificial rites." "As for sacrifices, they were beside the mark; they were unnecessary."

"It is clear that a theory we sometimes meet with, that in the suffering the victim represents the guilty people, will not account for these ceremonies; the sin offering was 'holy' not the reverse." But sacrifices are "allegorized" and therefore teach important lessons of the blessings of suffering patiently borne by others, e. g., the mother, the soldier, and the servant in Isa. 53.

Christ's mediatorial way of saving men was by "attracting them to himself." The prophet (Isaiah) was inspired to lay down the doctrine that no way to produce conviction of heart was so sure as that of suffering for the truth, and he was inspired to declare that this was God's foreordained plan to bring men to repentance."

"This view of an atoning efficacy in our Lord's death

—that it drew man to God in penitence" is presented as the complete Scriptural doctrine of the atonement.

Dr. Beeching rather derides the idea of attempting to ascertain what "particular mental image" was in our Lord's mind when using the phrase, "to give his life a ransom for many." He says it simply means "great cost" and does not indicate any theory of the atonement, though he uses it to corroborate his own views.

In brief, here is the position maintained in the lectures: "But if Christ, by carrying His love for mankind to its final consummation in death, could pour out upon mankind his own very Spirit of love which was nothing less than the very Spirit of God, would not this bind God and man together in an indissoluble covenant, within the unity of the Divine Spirit? That, indeed, is the "Atonement."

It is strange that the learned Doctor should confuse the fruits of the Atonement with the atonement itself, and doubly strange that he should contend that Christ never took the sinners' place under the law, never became a substitute for man but merely "put Himself under the law by the side of His people, not in their stead." He admits that Paul "gives a somewhat penal coloring in one or two passages to his expressions about our Lord's death," and then asserts that we had better preach the atonement without any definite theory in mind. So he glides smoothly over the penal aspects of the work of Christ's atoning death.

The atonement is not God-ward in any sense, only manward and that in order, by the highest expression of divine love to bring man to penitence, faith and good works.

The views presented throughout are on the basis of radical criticism and the evolutionary type of progressive revelation. B. H. DeMent.

**Jesus als Charakter.** Eine Untersuchung.

Von Johannes Nink. Leipzig. J. C. Hinrichs'sche Buchhandlung. 1906.

In this volume the author breaks what is comparatively new ground in the study of Jesus Christ. He eschews in large part merely historical issues, and only incidentally has to do with critical matters, and devotes the entire volume to a careful psychological analysis of the character of Jesus Christ. The author is quite modest in his claims. He says that the questions discussed are so difficult and far-reaching that he can easily understand how opposing views might be urged, and can only ask for forbearance with reference to his own opinions. This spirit is somewhat sharply contrasted with the all too common self-assertiveness and dogmatism of some of our German friends.

The discussion is divided into four parts. The first deals with the general subject of will (Wille). The second division deals with faith (Glaube), the third with love (Liebe), and the closing section gathers up the discussion into a complete picture of Christ (Gesamtbild). There are twelve chapters in the first division, nine in the second, five in the third, and four in the fourth. A careful and minute analysis is made of the various general subjects indicated above. The author begins in Chapter I. by asking the question, "How does character arise?" In reply he points out that some French writers interpret character as love, and others make it dependent on intelligence, but the more recent and more correct view is to make character depend upon the will. Will was an outstanding trait of character in Jesus, who founded a world religion, and created the starting point of new culture. He was the founder of a new humanity. Christ is Christianity. The author denies the view of some moderns who hold that distinct characteristic traits are wanting in Christ, that such traits are a mark of imperfection, that rounded symmetry is the mark of perfection. But, replies the author, this puts Christ in the clouds, makes him unhuman. There are very marked traits, even angles, in the character of Jesus, against which people stumble. Says the author: "We will look at the man who

is called Jesus under the deep blue oriental sky which was his most beloved roof, on the emerald lake by which he felt himself drawn, among the lusty fishermen whom he selected as companions. Unconcerned as to the decrees of church teaching, we will observe this simple, human picture as it appeared to his contemporaries in the full light of the sun which also illumines us today." In illustrating Christ's force of will (Willenskraft), the author says that Jesus chose a wholly unique calling and an untrodden path. We cannot know what the previous preparation was. At his baptism the voice of the Father simply confirmed a thought and purpose already formed. Christ had no personal help from any source—not from his home and from no political party. "Possibly from the summit of the mountains with their world-commanding view the first impulse may have arisen."

In one chapter the author discusses Christ's decision of character (Entschlossenheit). This characteristic was Christ's most striking trait. He knew what he wanted. He was no dreamer, no fanatic. Christ was himself the treasure finder and pearl merchant of the two parables, who left all for the Kingdom of God. He was a master of decision. Very forcible is the author's discussion of Christ's energy of faith (Glaubenskraft). Little is said about the faith of Jesus, because Jesus was himself the author of faith in others and the object of faith. Nevertheless, his life was grounded in faith. His soul ever turned toward God. "As the harp of Anacreon was destined only for love, so was the soul of Jesus only directed toward God."

In the closing chapters of the book the author discusses some of the more fundamental aspects of Christ's character and work. He raises the question whether Christ is in any real sense the Redeemer of men. His reply to the question is that Christ is the revelation of God, that in Him God speaks to the world, that upon him human faith rests for salvation. The author avoids discussion of the trinitarian question and does not enter upon the

question of the pre-existence of Christ with any thoroughness. All these questions are left in the background. Neither does he give what seems to the writer an adequate view of the atoning work of Christ, but he does recognize that in some real sense Jesus is the object of human faith and human hope, and that in some real measure he was God manifest in the world.

The author's style is energetic, pictoral, and interesting. He has given much thought to his theme, and any reader will derive great profit from the perusal of these chapters, whether he agrees with all the author's positions or not. The author is not stricken with the critical paralysis which is characteristic of so many modern writers on the gospels—men who are afraid to make an assertion because of their timidity in dealing with the sources—men who have emptied the gospel records of all positive value by the hyper-refined critical process which eliminates everything which is vital or leaves everything in doubt.

E. Y. Mullins.

## IV. NEW TESTAMENT.

**A Dictionary of Christ and the Gospels.**

Edited by James Hastings, D. D., with the assistance of John A. Selbie, D. D., and John C. Lambert, D. D. Vol. I., Aaron-Knowledge. New York, Charles Scribner's Sons; Edinburgh, T. & T. Clark. 1906. Pp. 936. Price, $6.00 per volume. Sold only by subscription.

There will be two volumes in this really monumental work. Dr. Hastings had already achieved a notable performance in the Dictionary of the Bible (five volumes), a thesaurus of critical opinion of many shades which is on the whole far more temperate than Cheyne's Encyclopædia Biblica. But if one thinks that there was no need for the Dictionary of Christ and the Gospels, he has only to take the list of topics here treated at length and compare it with the two general dictionaries above mentioned or with the older Smith's Bible Dictionary. Many of the topics will be found entirely new to a dictionary,

while others for the first time receive adequate discussion. The various lives of Christ and the commentaries on the Gospels do treat most of them, but the matter is scattered over many volumes. Here in alphabetical order one will find a modern scholarly discussion of the great questions that bear on Christ and the Gospels. There are indeed two themes, as will be noted. All matters in the Gospels, whether about Christ or not, receive careful treatment. On the other hand, the discussion of Christ is not limited to the Gospels, nor indeed to the New Testament nor even to the Old Testament. The course of theological opinion about Jesus during the Christian centuries as well as the effect of Christ's career on those centuries is kept constantly in view. Thus a wide, but definite, course is marked out. The work as a whole must be considered a distinct success. This reviewer will, of course, leave out of consideration the work done by various members of the Seminary faculty. On the whole one is glad to see a fuller recognition of American scholarship than was true of the other Dictionary. Baptist scholars show up well in the list. Dr. Hastings makes a point of the fact that this Dictionary is designed especially for preachers and other Christian workers. It admirably meets this requirement while the work bears the stamp of real scholarship and is worthy of the use of scholars. One notes also that as a whole the volume is more conservative than the Dictionary of the Bible, while in no sense reactionary. It is sober scholarship dealing with the highest of themes and is reverent in tone and distinctly helpful. When so many articles call for special remark one hesitates to mention any. It is a delight to turn the pages and dip into article after article. You cannot read all of this massive volume at once, nor is it best to do so. Take an article at a time. The main thing to do is to have it on your study table where you can consult it on occasions and the occasions will be many. One is interested to note that in the article on Baptism by Prof. Marcus Dods, the

famous Scotch Presbyterian scholar of Edinburgh, he frankly admits that Jesus was immersed and shows how in the west pouring and sprinkling gradually supplanted immersion in cases "where immersion is inconvenient or impossible. The Eastern Church has in the main adhered to the primitive form." "But theoretically the form of Baptism by immersion was retained alike in the Roman, the Anglican, and the Presbyterian Churches." He points out also that sprinkling "fails to indicate the dying to sin and rising to righteousness." Nor does he even mention infant baptism. Let this suffice as a sample of the honest work to be found in the volume. Certainly Baptists can well afford to buy and use it widely. Dr. Hastings has in hand also a Dictionary of Religion and Philosophy which will complete the circle of his great series of dictionaries. The mischief of it is, too, that he makes them so valuable that one has to have them. A. T. Robertson.

**Handbuch zum Neuen Testament.** Fünfter Band. Praktische Auslegung des Neuen Testaments in 2 Halbbänden. Allgemeine Einleitung (aus dem 1 Halbband) und An die Römer (aus dem 2 Halbband).

Von Lic. F. Niebergall, Privatdocent in Heidelberg. Verlag von J. C. B. Mohr. (Paul Siebeck, Tübingen, Germany. 1906. Pr. M. 1.80. Geb. (Subscription). M. 1.60.

It is to be noted that in this new New Testament Handbook, of which the commentary on Romans by Lietzmann was recently reviewed in this quarterly, a separate practical commentary is presented by Niebergall. In England Dr. W. Robertson Nicoll is editing the Devotional and Practical Commentary, several volumes of which have appeared. This is not exactly after the order of the old pulpit commentaries. The new kind of "practical" commentary is designed for all classes of Christians as an aid to the spiritual life. It is significant that Germany, the land of severe criticism, has responded to this demand. Niebergall is necessarily brief in his treat-

ment, but by the omission of critical questions, which are discussed by Lietzmann, he is able to pack into a few pages a great deal of helpful and suggestive matter.

A. T. Robertson.

**Die Text des Neuen Testamentes nach seiner geschichtlichen Entwickelung.**

Von August Pott. G. B. Teubner, Leipzig, Germany. 1906. Pr. 1 M. Geb. 1.25 M.

In 108 pages Mr. Pott has packed a great deal of information in the light of modern research on the subject of the New Testament Text. He is a little too positive (S. 25) that Gnosticism has left its impress on the New Testament. The book as an actual guide to the study of the subject fails in its meagre treatment of the method of the science (S. 54-60). The student is hardly put in a position to use the science. But it is a splendid preparation for the study if one will pursue his work in the larger books. This is doubtless all that the author aimed to do. Eight plates give a good idea of some of the most important early manuscripts. One who is familiar with the subject will be interested in the fresh handling of the facts here given. Progress is continually being made in this field of investigation.

A. T. Robertson.

**Palastina und seine Geschichte.** Sechs volkstümliche Vorträge.

Von Prof. D. H. Freiherr von Sodon, mit zwei Karten, einem Plan von Jerusalem und sechs Ansichten des heiligen Landes. Zweite verbessere Auflage. B. G. Teubner, Berlin.

This little book of slightly more than 100 pages contains six popular lectures of the distinguished author on "Palestine and its History" shortly after his return from an extensive tour in the land. The author looks at the land and its history broadly, avoiding detail and unimportant matters. His profound knowledge of the history of the Orient, his familiarity with the land, his power of description, his comprehension of the relation between the land and its history make this a very valuable com-

pendium. Even if one has read George Adam Smith he will find this work suggestive and helpful. The six lectures are on, "The Significance, etc., of the Land for Universal History," "Palestine as the Home of the People of Israel," "Palestine as the Cradle of Christianity," "Palestine as the Holy Land of Christians and Mohammedans," "Jerusalem," "Other Celebrated Places of the Holy Land." W. J. McGlothlin.

**Novum Testamentum Graece et Germanice.**

Fünfte, neu durchgesehene Auflage. 1906. Extradünnes indisches Papier. Pr. 5 M. Eb. Nestle.

**Novum Testamentum Latine.**

Textum Vaticanum. Extradünnes indisches Papier. Pr. 3.50 M. 1906. Privil. Württ. Bibelanstalt, Stuttgart, Germany. Eb. Nestle.

In both of these beautiful editions of the New Testament we have the same careful work of Dr. Nestle. The Greek and German volume has a critical apparatus (the Greek text of Dr. Nestle) as has also the Latin volume. Red lettering on the chagrin leather adds to the charm of the India paper. It is a pleasure to have the New Testament in several languages in such convenient form. It is told on Addison Alexander that he kept his knowledge of a dozen tongues fresh by reading a few verses of the New Testament each day in each of a number of translations in the various languages. One who does not know his German any too well may find it handy to have the German and Greek edition. If so, get the Latin copy also and thank Dr. Nestle for making it all possible.

A. T. Robertson.

**Das Neue Testament und Die Psalmen.**

Durchgesehen im auftrag der Deutschen evangelischen Kirchenkonferenz unt mit Luther's letzter Ausgabe vom Jahr 1545 vergleichen. Stuttgart, Privilegierte Württembergische Bibelanstalt. 1898.

**Novum Testamentum Graece et Latine.**

Utrumque Textum cum operatu critico ex editionibus et libris manuscriptis collecto imprimendum curavit, D. Eb. Nestle. Taschenformat in 24 mo. mit Karten. 1906.

These editions of the Scriptures by Edward Nestle are masterpieces of the art of making beautiful, attractive

and useful volumes of the Word of God. They are in several papers and bindings with corresponding prices. The Greek and Latin edition has one style at 3 Mk. and another superior India paper with flexible red covers at Mk. 4.50. It is the perfection of beauty and has the best possible Greek text.

The series includes Greek, Latin, German separate and all combinations of these in two languages.

W. O. Carver.

**The Teaching of Jesus Concerning the Future Life.**

By Willis Judson Beecher, D. D. The American Tract Society, New York. 1906. Pp. 197. Price, 75 cents.

Dr. Beecher is an able scholar who handles his important theme with care and balance of temper. The modern mind looks askance at too much dogmatism about the future life and puts the question mark at many points. But Dr. Beecher judiciously considers this point of view and seeks to unfold the real message of Jesus in a manner that will not offend the reader of today. He is loyal to the cardinal truths set forth by Jesus. He interprets Jesus to mean that eternal punishment belongs to those who eternally sin. This book makes the eighth in the series edited by Dr. Kerr and two more are to come. Dr. Beecher has written an able and a sane treatise, one that will help many a troubled reader if he will get it and read it.

A. T. Robertson.

**Die geistige Einwirkung der Person Jesu auf Paulus.** Eine historicche Untersuchung.

Von Dr. Paul Kölbing. Vandenhoeck und Ruprecht, Goettingen, Germany. Also Lemcke & Buechner, New York. 1906. S. 113. Pr. M. 3.60.

This is an earnest, and on the whole, successful effort to relate the spiritual life of Paul with that of Jesus. Dr. Sanday has said that the next great theological debate will be on Paul's witness to Christ. Already the German privat-docents are issuing monographs on various aspects of this question. In this instance the writer is Director of the Theological Seminary in Gnadenfeld. He

first gives an historical survey of the controversy over Paul and Jesus from the time of Baur till the present day. Then he outlines sympathetically the religious personality of Jesus. Next the author sketches skilfully the religious personality of the Apostle Paul. In conclusion he shows how the person of Christ reacted upon Paul. It is a difficult task here attempted, but it is well done. Many good points are made and genuine spiritual insight is manifest in many places.

A. T. Robertson.

**Social Significance of the Teachings of Jesus.**

By Jeremiah W. Jenks, Ph. D., LL. D., Professor of Political Economy and Politics, Cornell University, International Committee of Y. M. C. A. 1906. Pp. 168. New York.

The views finding public and permanent form in this volume are the views of a thoughtful and cultivated Christian layman, a student of politics and economics, who, as he avows, has taken a very great interest in seeing how the teachings which Jesus applied in his own life fit themselves into the views and practices of the best thinkers of the present day. As they have molded the practices of those of the past, so he believes they are surely, although too slowly, regenerating the world. It was a source of satisfaction to him, as a student of social science and politics, to see how in many cases the principles laid down by Jesus have made their way, often without the will of political or social leaders, into the scheme of our modern life. He became convinced that, like all of the great thinkers who have weighed the deeper problems of life, individual and social—Job, Aristotle, Dante, Shakespeare—Jesus looked deeper than the mere surface experiences of the day, and where they only discussed and explained, he touched and solved the problems that are universal—"his answers are complete for all time." As a matter of fact, too, the Christian religion, he thinks, has proved itself practical in politics, and statesmen are realizing now as never before that God cannot be left out as a factor in public affairs. It was

such convictions and views that led Professor Jenks, some five or six years ago, at the request of the Cornell University Christian Association to give the series of Sunday morning talks upon the application of the life and teachings of Jesus to political and social problems of today, that has issued in this vigorous, stimulating and suggestive volume. The views, of course, are not those of a special student of biblical literature, or of the doctrines of theology; still, says the Professor, "when a student asked for the application to the problems of today of the sayings of Jesus, or when some of the more common church doctrines semed to come morally within the scope of the discussion, I did not hesitate to express an opinion, though I tried to encourage tolerant discussion." The author confesses himself to be "a member of one of the evangelical churches," and avows his belief that religion is "the chief working influence in the world's history;" still he does not think that "all the opinions here expressed will satisfy every one," but he modestly "hopes that these thoughts will be helpful to others."

The basis of his interpretation of the social teachings of Jesus has been his profound conviction that "the chief intellectual characteristics of Jesus are his spirit of impartiality, his broad-mindedness and his aloofness from selfish interests." The material used has been mainly the Gospels, studied at first-hand, though he acknowledges that he has been greatly interested in reading some other books that have treated these same questions; books of various schools of thought and criticism. He disavows taking any one of these writers, however, as a chief guide, though he found some to be helpful on certain topics, and others on different ones. His purpose, though, has been from first to last rather to stimulate thought and encourage investigation along these lines than simply to expound his own beliefs and views; and he endeavors here to put the talks into the form of "suggestive lessons" which might be used to advantage by students, and so might prove stimulating and useful.

From the nature of the study it is essential, he says, that the viewpoint be primarily that of a study of Jesus the Man, but the spirit of the treatment is reverent, thoughtful and the effect of the work will inevitably be to encourage, not only further study, but better living. Certainly, whatever its limitations, the volume is worthy of earnest and painstaking study, and ought to encourage and inspire "better living."

GEO. B. EAGER.

**The Open Secret of Nazareth.** Ten Letters Written by Bartimaeus, whose Eyes were Opened, to Thomas, a Seeker after Truth.

By Bradley Gilman. Published by Thomas Y. Crowell & Co., New York. 1906. Pp. 112. Illustrated edition de luxe. Price, $1.00.

These letters are "affectionately dedicated" "To my classmate and friend,Theodore Roosevelt who exmplifies to a remarkable degree in character and conduct the principles here set forth." And the book is a strenuous one, strenuous in emotion and in conviction. One a little acquainted with critical and theological thought will seek in vain for anything new in the volume, and yet will he find a freshness and vigor that are stirring because of the remarkable human element in the letters. It all seems to have come to the writer as new and fresh and tremendously important. That is what must make a book interesting.

The supposed writer goes on a journey to Palestine to study on the sacred soil the life and message of Jesus, to test their power and worth and faithfully sets down for his bosom friend back at home the effects of it all on his mind and heart. He finds only disappointment till he comes to Nazareth. There, under the spell of the quiet little city where grew to prophethood the Messianic Man of the simple life, a light breaks on the soul like the noon-day sun. He discovers the "Open Secret" of the teaching of Jesus and understands Him, trusts Him, adores Him. This discovery is just the old truth that Jesus was building the Kingdom of God and that the

essential element in that teaching was that man is to do the will of God, that the Kingdom is inward, of the motive primarily. That Nazareth had any more to do with the learning of this lesson than any other place is hard to believe. The whole process of the discussion is rather subjective and introspective and is as little as possible dependent on place and outward circumstance. But the author does come to the light and his tracing of his way to it may help another to the same light, as he suggests.

He undertakes to go a step further, as he ought, and to tell his friend how other men, all men, may come to do the will of God. And it is just at this point that we see that the guide has not yet seen all the road. He offers a way of self-regeneration. Man must just love God. Even so. But that this love of God is, must be, shed abroad in our hearts by the Holy Spirit who is given unto us the author has not found, or if he has, strangely omits to say so at the critical point.

The book belongs to the constructive class and should be of help to many who are troubled with doubt. The volume is a beautiful one. W. O. Carver.

**The Birth and Infancy of Jesus Christ According to the Gospel Narratives.**

By the Rev. Louis Matthews Sweet, M. A. With an introduction by James Stevenson Riggs, D. D. Philadelphia. The Westminster Press. 1906. Pp. 365.

This is a very careful piece of work on one of the most important of modern critical problems. It is time to have a discriminating discussion in English from the conservative standpoint. The negative radical treatment of Lobstein and Soltau demanded a fresh handling of the issues raised. It has come to be an axiom with critics like Harnack that Jesus was merely the son of Joseph and Mary and was no more divine than any one else. Various heathen parables for similar virgin-birth stories have been adduced, from Egypt, India, etc. The absence of the Infancy narratives in Mark and John has been used to discredit the accounts of Matthew and Luke. An

extensive literature has grown up around this question which is one of more importance than appears at first. One can understand how a man could be deified or God assume human form, but it is difficult to comprehend a real Incarnation of the Son of God apart from the Virgin birth. Mr. Sweet began his studies with prejudices against the narrative of Matthew and Luke, but he wound up a firm supporter of the historicity and integrity of these accounts. Every item is criticized with great minuteness and soberness. There is no effort to dodge issues nor to patch up a case. It is a sane argument and a satisfactory one. One who denies the deity of Jesus will not be convinced by this or any other line of discussion. That is indeed the *crux* of the whole matter. If God did send his own Son from heaven to earth, there is little to stumble at in the virgin-birth which is a mere detail of the greater problem. The coming of God's only begotten Son in human form is the stumbling block to modern radical criticism. This book is timely and ought to be a blessing to many who grope through the maze of radical criticism. A. T. Robertson.

**Der Zeugniszweck des Evangelisten Johannes.** Nach seinen eigenen Angaben dargestellt.

Von Lic. theol. Konrad Meyer. Druck und Verlag von C. Bertelsmann, Gütersloh, Germany. 1906. S. 110. Pr. M. 2. geb M. 2.80.

This monograph is true to its motto. The author lets John set forth his own purpose instead of deciding what that purpose should have been. He thinks (S. 25) that John had both the Jews and the Docetic Gnostics in mind when he wrote his Gospel. He sees clearly (S. 26) that John represents Jesus as pre-existent and really God the Son. The author does not follow Clemen's radical rejection of the Johannine authorship (S. 105), but sees in the Gospel a real picture of Jesus by the Apostle John. The book is a careful and able piece of work, and sympathetic in exposition of the Evangelist's ruling ideas. It is a good addition to the constantly growing Johannine literature. A. T. Robertson

**The Fourth Gospel and Some Recent German Criticisms.**

By Henry Latimer Jackson, B. D., Vicar of St. Mary's with St. Benedicts, Huntingdon. Cambridge, the University Press; Cambridge University Press Warehouse, C. F. Clay, Man., Fetter Lane, London, E. C. England. 1906. Pp. 247.

This is a brightly written and fair statement of present-day German critcism concerning the Fourth Gospel. It is briefer and a little less technical than Dr. Sanday's recent able volume on the Criticism of the Fourth Gospel. He is very much on the fence about the author, whether John the Apostle, John the Presbyter (if there be such a man), or an unknown member of the circle of Christ's friends, though he does argue strongly for the unity of the book. The volume is helpful not so much for any positive opinions of the author as for an excellent presentation of various German views on the subject. Dr. Sanday inclines to the view that the Apostle John is the author or at least a member of the circle of Jesus' friends. But Mr. Jackson only hopes that this is true, but considers it all in the air. Mr. Jackson does not consider the argument that John's name is not mentioned in the Gospel at all (sons of Zebedee referred to once in John 21:2), certainly a very pointed and curious omission if a member of the inner circle, often mentioned in connection with Simon Peter, wrote the Gospel. If one admits that the author was this close to John, it is a halting logic to stop there. I myself have no doubt that John the Apostle will still hold his place as the author when the debate is over. A. T. Robertson.

**The Culture of the Spiritual Life.** Some Studies in the Teaching of the Apostle Paul.

By the Rev. William Dickie, D. D. Hodder & Stoughton, Warwick Square, London ,England. 1905. Price, 6 shillings. Pp. 340.

Dr. Dickie is a Glasgow minister of much ability. These studies are not sermons, but real studies, though the preacher's practical turn is manifest. But there is also rare spiritual insight coupled with great freshness

of statement. Dr. Dickie is a genuine scholar who has thought for himself. This breadth of reading is marked by lucidity of thought and charm of expression. Dr. Dickie has also a wholesome balance of judgment that leads one to trust his sanity. These qualities make a fine combination, it is admitted, but the book deserves this high praise. It is readable, stimulating, helpful to the thoughtful reader. A. T. Robertson.

**The Biblical Elucidator.** The Pauline Epistles.

By the Rev. Charles Neil, M. A., Vicar of St. Mary's, Stamford Brook, London; Author of "The Expositor's Commentary on the Epistle to the Romans"; Joint-Editor of "Thirty Thousand Thoughts"; Editor of "The Comprehensive Scripture Lesson Scheme". London. Francis Griffiths, 34 Maiden Lane, Strand, W. C. 1906. XII+349 pages. Price 10s. 6d.

The author of this work laments the very general ignorance of the Scriptures and the lack of full and accurate knowledge on the part of even very many "clergymen." He thinks that a new and simpler method, with an element of novelty, in elucidation may contribute to better knowledge of the Epistle of Paul. The plan is outlined in a rather extended *preface* and an additional explanation. It consists of three parts: First, there is the Scripture text so arranged as to make a sort of combined logical and syntactical "structural display of the text;" second, a detailed "Analysis" on the opposite page gives the author's logical outline of the thought of the Apostle; "Notes" occupy the lower part of the "Analysis" page and when too extensive for this page run back on to the preceding page at the foot of the "structural display." The arrangement is quite convenient and easily usable. All parts of the work are well done. The *notes* are least satisfactory, being brief and fragmentary but quite generally helpful. The *Analyses* are usually incisive and accurate but frequently the student will prefer another outline. Especially at some points does this reviewer think the author has failed to see the depths and relation of the thought, as, e. g.,

Rom. V. The method of references to text in the analyses is defective. The structural display is the "original" contribution of method by the author and is truly much the best part of the work.

On the whole for both the ordinary reader and the critical student much of real help will be found in this work.

W. O. Carver.

**To be completed in TWO VOLUMES**

**VOLUME I. NOW READY**

**Royal 8vo, 950 pages. With Map, etc.**

# A Dictionary of Christ and the Gospels

EDITED BY THE

REV. JAMES HASTINGS, D.D.

*Editor of "A Dictionary of the Bible."*

**The Purpose of this Work, which will be complete in two Vols. is to give an account of everything that relates to CHRIST—His Person, Life, Work and Teaching.**

It is in a sense complementary to the DICTIONARY OF THE BIBLE, in which, of course, Christ has a large place. But a Dictionary of the Bible, being occupied mainly with things biographical, historical, geographical, or antiquarian, does not give attention to the things of Christ sufficient for the needs of the preacher, to whom Christ is everything.

This is first of all, A PREACHER'S DICTIONARY.

The authors of the articles have been carefully chosen from among those scholars who are, or have been themselves, preachers. And when the articles have the same titles as articles in the DICTIONARY OF THE BIBLE, they are written by new men, and from a new standpoint.

*Absolutely Independent of "The Dictionary of the Bible."*

**ESSENTIAL POR THE PREACHER.**

**Sign the coupon hereto attached and return it to us. Specimen pages and descriptive circular giving full details of our special advance offer, free on request.**

"A triumphant and unqualified success. It is a work that will be of constant use to ministers and Bible students. In fact, they will find it indispensable. It will also be of special service to the cause of Christianity in the present juncture. It must powerfully affect Christian preaching for the next generation, and the result will be the diffusion and confirmation of faith. We do not know that we can say more in praise of it—if we could we would.—*The British Weekly.*

Send specimen pages and details of special offer of A Dictionary of Christ and the Gospels.

Name_____

Street_____

P.O_____ State_____

**Charles Scribner's Sons,**

153-157 Fifth Avenue NEW YORK.